

PERSONAL
EVANGELISM

ERNEST O. SELLERS



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Personal evangelism

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“Whatever happens, be self-possessed, flinch from no suffering, *Do Your Work as an Evangelist*, and discharge all your duties as a minister.”

2 TIMOTHY 4:5—*Moffatt's Translation.*

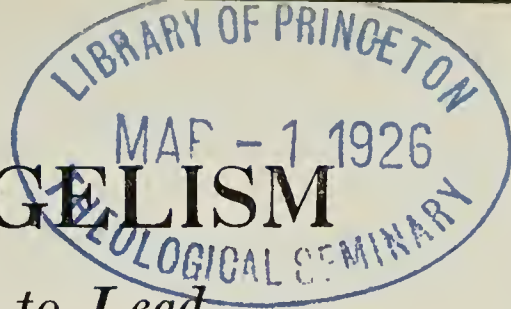
PERSONAL EVANGELISM

*Studies in Individual Efforts to Lead
Souls into Right Relations to
CHRIST*

BY
ERNEST O. SELLERS



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PERSONAL EVANGELISM. II

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INTRODUCTION

ERNEST ORLANDO SELLERS

A Biographical Note

BY GEORGE H. CRUTCHER, D.D., LL.D.

PROFESSOR OF EVANGELISM AND APPLIED CHRISTIANITY OF THE
BAPTIST BIBLE INSTITUTE, NEW ORLEANS, LA.

Ernest Orlando Sellers is a native of Michigan. Graduating from the Lansing High School at sixteen years of age, he soon thereafter was apprenticed a Surveyor and Civil Engineer and at twenty-one was elected City Engineer and Superintendent of Public Works of Lansing, Michigan, devoting more than six years to the construction of sewers, pavements, bridges, and other municipal enterprises.

Always prominent in musical affairs, church and social, he spent some time as a student of music at the Moody Bible Institute in Chicago. In the fall of 1896 he entered evangelistic singing, being associated with Mr. Fred B. Smith, now of New York City. Two years later he went to Macon, Georgia, to be associated with Dr. John L. White, then the pastor of the First Baptist Church of that city.

While in Macon he was first elected to the Board of Directors and later General Secretary of the Y. M. C. A., an organization dear to his heart, for it was in the Lansing Association that he was led to accept Christ as his Savior.

After building and dedicating a new building in Macon he accepted a position with the Washington (D. C.) Y. M. C. A., and while in that city was soloist of the First Baptist Church. Later he spent one year as General Secretary of the Wilmington, Del., Y. M. C. A., resigning to accept a position as Director of Music and Men's Work in the Euclid Avenue Baptist Church of Cleveland, Ohio, church home of the elder Mr. Rockefeller.

In this city Mr. Sellers spent four exceedingly busy years. The Men's Brotherhood attained a paid membership of more than 600. The Men's Bible Class had an average attendance of nearly 100 men. Mr. Sellers also taught a Sunday School teachers' training class, in the church, that averaged more than fifty workers each week, and organized and led a May Musical Festival Chorus of 1,100 members.

In 1908 Mr. Sellers accepted a position on the faculty of the Moody Bible Institute of Chicago and was connected with that institution, counting his war work, for a period of twelve years. The first five years at the Institute he was assistant to the late Dr. D. B. Towner in the Music Depart-

ment and following that had charge of the Night Classes (upwards of 600 students) and taught Pedagogy, Child Study, and Sunday school methods in the day classes.

During this period of time he had a great deal of evangelistic experience, eight months with Dr. Torrey in many parts of the country and also assisted Gipsy Smith, Dr. J. Wilbur Chapman, Dr. A. C. Dixon, and others in various Chicago campaigns. He was also much in demand for conventions and Sunday school tours in this country and Canada.

While living in Chicago he was for nine years the teacher of the famous Friendly Bible Class of the Moody Sunday School, the attendance for each Sunday being upwards of 300.

In the summer of 1916 Mr. Sellers was invited as a speaker and singer by the Canadian Y. M. C. A. to visit the great Valcartier camp near Quebec and in the summer of 1917 he was a member of a party under the leadership of G. Sherwood Eddy to visit the British camps of England and France. Returning to this country, he soon succeeded Dr. John Timothy Stone as Religious Work Director for the Y. M. C. A. at Camp Grant, Rockford, Ill., a like position to that occupied by Dr. Mullins at Camp Taylor.

In November, 1918, he again started for Europe, reaching Paris just after the armistice, and remained in France and Germany as a member of

the Speakers' Bureau of the Y. M. C. A. until August, 1919.

During the summer of 1919 President DeMent made overtures to him to become associated with the Baptist Bible Institute of New Orleans, and in September of that year he took up his work as Director of Music and for the first two years acted as teacher of Personal Evangelism and director of the students' practical activities. It was while thus teaching that he prepared these lessons.

It is a matter for rejoicing that the head of the department of Gospel Music knows both the value of and the best methods for doing Personal Work. It will guarantee a stronger type of Gospel singers and a more acceptable type of Pastor's Assistants.

Mr. Sellers is a man of pleasing personality and an untiring worker and one of the best conductors to be found. In his book on "Personal Evangelism" he has condensed the fruitage of his studies and practical activities and I hail it with joy.

G. H. C.

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PART ONE: EVANGELISM

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CHAPTER I

Need and Importance

I: INTRODUCTION

1. *Methods.* In the preparation of these lessons there has been no idea of attempting anything new or startling in the line of personal evangelism. Indeed it is doubtful if there is anything new to be offered.

While this is true, still there is the ever new approach to each individual soul that is to be won, and hence the need of study and frequent review.

There is, of course, danger in relying too much upon "Methods" or "Courses of Study." In nothing is it more true "that we learn by doing," than in leading lost souls to accept Jesus Christ as Savior and Lord.

The ground and methods for doing personal evangelism, which after all is the sum and essence of all Christian work, have been so well set forth in so many text books that the chief value of this course is to direct the student's study and research and the amount of work he is to do each

week. We earnestly urge that every student secure and read as many as possible of the books mentioned in the Bibliography.

2. *Who can do this work?* It ought to go without saying that every worker must be a saved person *and one who knows that he is saved*. There is also a needed consecration to this work and a separation from the world and worldly practices that is not monastic separation nor a "holier than thou" attitude of life; rather a divine passion that impels us, in whatever place or position in life God calls us, such as thrilled and impelled Finney, Moody, Whitefield, John Knox, Spurgeon, and every other successful worker past and present.

II: THE NEED AND IMPORTANCE OF PERSONAL WORK

1. *Definition.* By Personal Evangelism is meant the personal, individual effort on the part of a saved soul to lead other definite, separate and distinct individuals to repent, accept and confess Jesus Christ as their individual, personal Savior and Lord; they in turn to become Ministering Servants.

2. *The Gospel.* A careful study of 1 Cor. 15: 1-4 in particular will clarify our comprehension as to what is meant by "the gospel."

Paul's "good news" consisted of the fact of God incarnate in the flesh, one who died upon the

Cross and rose again from out of, or from among, the dead; one who is now living and is again to appear in a bodily form, visible to all.

3. *It is not enough that we are evangelical.* (Look up the word evangelical and tell what it fully means.)

Personal evangelism is not "denominationalizing." Our first and chief concern is to lead the soul to accept and confess Christ as his Savior and Lord. Church membership and denominational interests, as such, are of secondary importance.

Church membership, involving confession, baptism and the observance of the Lord's Supper is the natural, essential and important sequence of a life of full and complete obedience. It follows repentance and faith as day follows night.

Church membership is important and essential to a life of full obedience but not to salvation. We need to be careful lest our insistence upon baptism and church membership be understood as implying that these things are a requirement for salvation.

4. *It is not safe to depend upon revivals.* A normal evangelistic spirit in a given church does not wait for "the meeting," but is aggressive at all times. The life insurance agent does not confine his efforts to a possible four hours each week; nor should the Christian rely upon the Church, Sunday school and Young People's hours of as-

sembly. Calvary Baptist Church of Washington, D. C., we are informed, never held a revival series of meetings during the more than forty years of Dr. Green's pastorate, yet thousands point to it as their spiritual birthplace.

It is an interesting study to see how and under what circumstances the Master called his followers; few, if any, came in the set or formal gatherings of his auditors.

5. *Religion is a personal matter.* All men everywhere are said to be religious (Acts 17:22 R. V.), but only a small part of so-called Christendom makes a profession of being Christian. Christianity is first of all, a personal equation, though in its application it is ethical and federal, *i.e.*, we do right unto others, to all men everywhere, as we are first of all right in the sight of God and because of our standing in Christ. Christianity is dynamic.

All civic righteousness must be founded upon individual righteousness if it is to become effective.

The "evangel" is the good news of a possible redemption from the condemnation of sin and the evangelist is the herald of that fact. But it includes more than the mere forthtelling of these facts. Personal evangelism deals with the separate individual to be won.

6. *Personal evangelism is not sermonizing.* We are to fish, not in a bath tub nor in shallow water, but by going where the fish are to be found,

not with one form of tackle only, nor always for the same character of fish. It is a work that cannot be done by proxy. *Illustration*: Read Matt. 4:18-22 and Mark 1:16-20 and tell in your own language how Peter "changed about," *i.e.*, was converted. Read the story of Mr. Moody's conversion as recorded by his son, Mr. W. R. Moody.

7. *The advantages of personal evangelism.*

(a) It can be done anywhere. On the highway, in the home, the hospital, shop, field, in fact, wherever two souls chance to meet that is the place God has designated as an opportunity for us to work for him.

(b) It has no time limit. "Say ye not four months till the harvest, behold, *now* is the day" (John 4:35).

(c) It is definite. A sermon is general; a tract may miss the case entirely; a class lesson cannot impress all alike nor be equally adapted to every one present. David could not escape Nathan's "Thou art the man" (2 Sam. 12:7).

(d) It is the method of successful salesmanship. Few men can secure the "signature on the line" when working with more than one man at a time. There is too much to divert attention unless working singly.

QUESTIONS

1. What motives have inspired or moved you to take up these studies?

2. Read 1 Cor. 15:1-4 and from that passage give, in your own words, what you think Paul meant by "the gospel."
3. Why is a man not saved by joining a church?
4. How many of the disciples, if any, were reached in what might be termed a regular church service?
5. Give additional reasons why Personal Evangelism is so broadly effective and valuable.
6. Name from your own experience at least six different sets of circumstances under which men accepted and confessed Christ as their personal Savior and Lord.
7. Answer these words of Dr. John Timothy Stone: "Have you talked or attempted to talk personally with some other man, woman, or child as to his personal relationship to the Lord Jesus Christ within the last twenty-four hours, or even the last week for that matter?"

CHAPTER II

God's Plan for Man

Take a good concordance and trace in the Bible the word "gospel." The "good news" we proclaim is not primarily a new social environment nor a cure for physical ills and evil habits. It is rather the presentation of a "new life" in Christ Jesus (2 Cor. 5:17, Eph. 2:1-5, John 5:24). The change of environment and alleviation of human ills are the natural and logical outgrowth of changed individual lives.

I: MAN HAS GREAT VALUE IN THE SIGHT OF GOD

No one gives his highest and best for that which is useless and worthless. God gave his best gift for our salvation (John 3:16). God's mind is "full" (mindful) of man (Ps. 8:4).

In the parable recorded in Luke fifteen are presented three things each of which had great value, yet was lost:

1. *A lost sheep.* Sheep are for food and to produce wool; they produce great material value. "All we, like sheep, have gone astray."

2. *A lost coin.* A coin represents value and

bears the stamp of the government. In this place it was also a sign in that it meant as much for that woman to lose it as for a modern one to lose her wedding ring.

3. *A lost son.* A father's heart alone can appreciate such a loss. In this chapter the Shepherd (The Son), the Woman (The Spirit) and the Father (God) are all anxiously seeking that which "was lost" and "is found."

II: GOD'S PLAN FOR MAN

Great misunderstanding and much useless arguing have arisen over "predestination." That God "foreknows" all are willing to admit. It is not our task to reconcile God's foreknowledge with man's free will. Both are undoubtedly true. We do not have to understand the laws of sound in order to hear, nor those of light that we may see.

1. God's plan is that men should be conformed (Rom. 8:29) (transformed) "into the image of his Son"—that we "become like him" (1 John 3:2) and the only requirement is that we "believe" on him whom he hath sent. Sincerity and a love for humanity cannot take the place of the new birth (John 3:7), and repentance is not to be separated from believing.

"In the gospels there are one hundred and fifteen passages at least where 'believe' is used alone and apart from every other condition as the way

of salvation. In addition there are upward of thirty-five passages where the synonym 'faith' is used and but six wherein repentance appears alone or in combination with other issues."—Chafer.

2. Christ said: "Except ye repent (change your mind), ye shall all likewise perish" (Luke 13:3). Repentance is man's work of turning from sin to Christ, his first and the important step.

"Three things are involved in the duty to repent: (a) A new *thought*, a new view, of sin; (b) a new *feeling* toward sin, a recognition of its heinousness in God's sight; (c) a new *attitude* toward sin, a turning from it."—Dr. P. E. Burroughs.

Remorse leads to apathy, mortification and despair, but repentance leads back to life.

While it is true that we cannot be saved unless we repent, still it is likewise true that it is not the repentance that saves.

3. Belief is primary, confession of sin is the secondary condition of salvation (1 John 1:9, Eph. 2:8). We are to "hear and believe" (Acts 15:7). We also read "believe and be baptized" (Acts 8:13, Mark 16:16 R. V.). Note that when this statement is repeated negatively there is no reference to baptism. "He that believeth and is baptized shall be saved; and he that *believeth not* (disbelieveth) shall be condemned." Man is condemned for lack of believing and not for lack of baptism.

III: GOD'S PLAN IS PLAINLY SET BEFORE MEN

1. God has caused the light (John 3:19) to shine in the world. Every law of God is the voice of love speaking to men (Gal. 3:24). But the light is of no avail without eyes to see and when men darken their hearts (Romans 1:21) there is produced the condition Christ set forth in Matthew 6:23, etc. But the light continues to shine, the lack is in men. God's greatest gift is Christ (John 3:16). He is God's personal evangelism for us; our Savior from sin; our Physician if ill; our Master to teach us the trade of living; our Father for protection and care. Compare Romans 6:23 with 2 Cor. 9:15. In Christ we have "all things richly to enjoy." See also Col. 2:9 and 3:11.

2. But a local Christ or a historic one will not meet the needs of men, hence the manifestation on Pentecost of the abiding One. See Acts 2:33, John 16:13, 14, Gal. 2:20.

QUESTIONS

1. What is the key-word of Luke, chapter fifteen?
2. Look up Mark 8:2 and Luke 10:33 and tell in your own words what is meant by the expression "compassion"?
3. What appreciation of the value of human souls do Christians ordinarily show?
4. What reasons can you suggest for the fact that Christians seem to have so little compassion for the lost?
5. Did God act from a sense of duty when he conceived and set forth the plan of salvation?

6. How else, other than in a man (the Incarnation), could God cause his love to become manifest—"made to be *seen*"?
7. What is God's plan for lost men? Quote Romans 8:29.
8. Is it through repentance or belief that men are actually saved? What is man's first and important, essential step?
9. Wherein can you show that baptism is not essential to salvation?
10. What three things are involved in repentance?

CHAPTER III

Man's Responsibility for Man

That God has shut himself up to the one method of reaching men through men needs constant re-affirmation. Light is valuable only as men see; so then, those who have "the light of life" must give it to those who have it not by living among their fellows. Christ said, "I am the light of the world" (John 9:5), and then said to his followers, "ye are the light of the world" (Matt. 5:14-16). This explains Paul's statement about "living epistles" which are known and read of men (2 Cor. 3:2). We must know in order to believe, but we believe in order to know. Every man who accepts Christ becomes a trustee and a witness.

I: IT IS A CRIME TO BE UNCONCERNED

Various figures are given for church growth. One careful estimator gives seven per cent as the annual growth. Think of it! One hundred church members working twelve months to reach and save seven! William E. Reynolds, the great Sunday-school worker, was once asked by his next-door neighbor, "How long have you known me?" He replied, "About fifteen years." "And you claim to be a Christian and to care if I am saved? Well,

I do not believe it, for we have talked of every topic under the sun but that of my salvation." That conversation was the beginning of a change in his life which led Mr. Reynolds to great usefulness in Christian work.

II: TO WIN MEN TO CHRIST IS OUR SUPREME DUTY
AND HIGHEST PRIVILEGE

1. A thing is a success if it accomplishes that for which it was constructed. Men are created to be more than athletes, social successes, philosophers, millionaires or poets. Man was created in the image of God and to have fellowship with him. Unless he possesses that eternal life for which his faculties were created he is a failure as an immortal soul.

2. We must realize our own salvation through Christ and that nothing can be compared with the life that is seeking to win others to become his disciples. This is the fulness of joy. The true Christian does not do his work from a sense of duty. "The love of Christ constraineth us" (2 Cor. 5:14-21).

III: WE HAVE OMNIPOTENT POWER TO AID US
(Phil. 4:13)

An English Baptist evangelist, Henry Varley, said to Mr. Moody, "The world has yet to see

what God can do through the man who is fully given up to him; that he can trust with his power." That was at the beginning of Mr. Moody's great power.

1. *Obey a law and it becomes your servant.* Electricity is a boon and a blessing so long as you obey the laws that govern it. God is on the side of the man who obeys him (Romans 12:1-6; see also Job 17:9). This explains Moses and Paul, Luther and Moody. What a changed world we would soon see if every professed Christian would make it his ambition and earnest endeavor so to serve the laws of God that God would bestow upon him the fulness of his power. God is ready, and only awaits our meeting his conditions (Acts 1:4-8).

A redeemed, serving, witnessing life is the greatest argument for Christ that can be found in any given community.

2. *The serious and sad fact* is that so few Christians accept their responsibility; they do not *deny* but they quietly *ignore*. By their *acts* they seek to *pass the responsibility* over to the pastor or to the evangelist.

It is a pertinent question for us to ask ourselves if we are honest when we say that we desire the power of God and say that we are ready for any sort of service that would glorify him if that power were bestowed upon us.

Such an inquiry demands a painstaking exami-

nation of our standing before God, our habits of life and customs of speech to see if the example of our lives is influencing others for God.

“What the cause of Christ needs is not so much more of us, as a better brand of us.”—Henry Drummond.

QUESTIONS

1. On what ground can we assert a necessity which rests upon one class of Christians, such as pastors and teachers, and does not rest equally upon all other believers?
2. Have you a written list of unsaved friends, loved ones, companions, scholars or acquaintances for whom you are praying and whose salvation you are earnestly endeavoring to accomplish?
3. What is the greatest argument for Christianity, outside of the Bible, that you can find in your community?
4. Wherein and why does it seem that our expectations differ as to converts in the home land and on the foreign field?
5. Are you really ready to change anything God may reveal as a hindrance in your life to being a successful personal evangelist?
6. Do we know in order to believe or believe in order to know? Give reason for your answer and illustrate.
7. Why is it a crime for church members to be unconcerned about the salvation of souls?
8. What is meant by, “Obey a law and it becomes your servant”? Quote Phil. 4:13.
9. What equipment do we have as recorded in Acts 1:8?

CHAPTER IV

Where and When to Do Personal Evangelism

I: SPIRITUAL LEADERSHIP

1. Unless the worker has a constraining conviction as to the necessity for doing the work of personal evangelism, a positive personal experience of salvation in Jesus Christ, and a clear and definite assurance of God's readiness to save any one who believes, no matter what his past life might have been or his present condition and circumstances, there is little need of going further in these studies.

2. While the worker should live at all times in the atmosphere of prayerful expectancy, yet it will be profitable if frequently he observes a time of quiet prayer and meditation. Definitely ask the Spirit to guide at the beginning of each day, and then *obey his leading*.

Walking the streets of Cleveland, the Spirit called to a worker's mind a young man who had missed two or three sessions of the men's Bible class. Turning completely around and walking several blocks, the young man was located in an office high up in a modern business building.


Asked out into the corridor, in a quiet nook by the stairs, it took less than five minutes to lead him to a definite and clear decision for and confession of Christ as Savior and Lord. That was the Spirit's leading. A full list of places where to do this work will be as long and as varied as the experiences of life.

II: SOME SUGGESTED OPPORTUNITIES

1. *In regular religious services*—not alone the revival, but the ordinary church gatherings. Where can we find a better place to lead men to “become sons of God” than in the Father's house? The sad part is, that we are so blind and often so criminally careless of this pre-eminent matter concerning the lives of men. Are men and women, boys and girls really to be saved? Pray definitely that you may be used by the Spirit the next time you enter the house of God. As a rule, do your work singly, men with men and women with women.

2. *In your home.* Your lips will be effectually barred unless you are living aright. Education, social standing and business success are of secondary importance in the lives of men, especially those of your own household.

3. *To and fro and at your work.* A not widely-known evangelist spoke kindly words and placed a loving hand upon a boy's shoulder whom he



chanced to meet in the school yard. That boy, to-day a prominent Christian worker, testifies that he can feel that hand, see the look of those eyes and hear the tone of that voice after nearly forty years have elapsed. (Acts 17:17 R. V.)

It is, of course, not wise to force ourselves upon others. "There are five marks of a good opportunity: when one is alone, unoccupied, in good humor, communicative and in a serious mood." —Torrey.

4. *In prisons, hospitals and public institutions.* Some of the most famous Christian workers came out of prison walls. The church at Philippi (Acts 16) and Jerry McAuley are but two illustrations.

Some workers hesitate to take advantage of a man's circumstances, fearing lest the confession obtained be not genuine and sincere. But let us ask, are we sure that God may not bring men into such conditions that they may then listen to the claims of the gospel?

Public servants, such as street car workers, policemen, firemen and others of like nature are largely shut off from Sabbath observances and the privileges of public worship. Are their souls of any less value because of this fact?

III: OUR HESITANCY

It is comparatively easy to excuse the person who, in an honest effort, makes a mistake, but no

one can pardon the hesitant, vacillating man who never makes anything, not even a mistake.

Moses hesitated to obey the call of God (Ex. 3:10-18), but afterward, urged by divine constraint, he could not rid himself of the conviction that through him God would deliver Israel.

David hesitated to go forward to fight in Saul's armor (1 Sam. 17:31-40), and it proved to be his salvation, for out of it came a "holy boldness."

Isaiah (Isa. 6:1-8) and Jonah (Jonah 1:1-3) both thought too much of "conditions," and each had to be shown his folly.

Peter had to overcome education, training and environment and to learn that it is comparatively easy for men to break with old prejudices once they really long for Christ (Acts 10).

Discouragement and hesitation kept Israel out of the Promised Land (Heb. 3:12-19), and yet had God not delivered them from plague, the sea and enemies about them?

QUESTIONS

1. Give from your own, or from the experience of others known to you, evidences of the Holy Spirit's leading.
2. Make a list of as many different sorts of places as you possibly can wherein men have accepted Christ as their personal Savior.
3. Are the places suggested in this lesson for doing the work of personal evangelism unusual or unreal?
4. What can you say as to the natural hesitancy of professed Christians in doing this work?

5. What are the marks of a good opportunity for doing the work of personal evangelism?
6. What did Jonah and Peter have to overcome before they obeyed the leadership of God in this matter?
7. What shall we do with discouragement that may come into our experience when we undertake this work?

CHAPTER V

Using the Bible with Men

I: THE PRE-EMINENCE OF THE BIBLE

There is no book, other than the Bible, so effectually used in doing personal evangelism. God sets forth no promise for the word of man like unto that of his own Word (Isa. 55:11).

Nevertheless, there are times when for a worker to display his Bible would be like showing our traps to the game we are seeking. "Some men take by guile," literally we are to snare them.

When Paul preached in Athens (Acts 17:22-31) he began by quoting a Greek poet, and only introduced the Scriptures and the gospel toward the end of his address. Many men are prejudiced against the Bible, or else object to its ostentatious display or use, since it "smacks of hypocrisy" (1 Cor. 2:14). This demands that we use great tact and judgment. Yet, to read a given passage is always more effective than to quote the same. Commit it to memory so it can be quoted if not read.

II: MIRACLES

To some men the question of miracles is a real hindrance, and we shall treat the question more

fully later. The wise worker will tactfully avoid any argument if possible. If miracles appear to be a genuine difficulty, call attention to the fact that if God is omnipotent, he certainly is able to change, hasten or modify any or all of his own laws.

The purpose of the miracles of Christ was to authenticate him as the Messenger of Jehovah, and to show that God is greater than any or all the gods of men (Ex. 3:19-20; John 19:10, 11 and 20:30, 31).

As man learns to know and use the laws of God he is increasingly doing the miraculous—witness the modern radio as one illustration out of many.

The achievements of modern science would have been quite as wonderful a thousand years ago as any of the miracles (save that of the resurrection) that are recorded in the New Testament.

III: ITS SUFFICIENCY

1. The personal evangelist is not called upon so much to *defend* the Bible as to *use* the same in every relation of life. In doing personal evangelism the Scriptures (Old and New alike) are said to be the “Sword of the Spirit” (Eph. 6:17; 1 Tim. 4:1, and Rev. 22:19).

The worker will be more readily listened to if he frankly acknowledges his ignorance and lack of comprehension of some of the things recorded

therein. Even Peter said as much of some of the writings of Paul (2 Peter 3:16). This does not affect your faith in, or acceptance of every word as "thus saith the Lord."

2. *The Bible alone contains the plan of redemption*—the message of the atoning love of Jesus. It holds before us the rewards of righteousness and the penalty for sin. It has consecrated the institution of marriage, and exalted labor to a place of honor among men. Witness the spurning of the Book by the French Revolution and in modern Bolshevistic Russia.

"When the Bible has its place, righteousness is exalted as the mark of true character, and the holy measure of real success in human life, while unselfish service of Christ-like love is the sign of fellowship with men. The light of a blessed immortality shines from its pages upon the way everlasting. It proves sufficient for the loftiest ambition of the noblest men of the ages. It is the bread of life for every man who hungers after righteousness. Let every inquirer ponder these plain, priceless facts."—Dr. Howard Agnew Johnston.

3. *The Bible is not a text book upon history or psychology, or any of the sciences, but wherever it touches these subjects it speaks absolute truth.* The Bible is a TEXT BOOK ON THE SPIRITUAL LIFE—man's condition in the sight of a holy God. It is the only and absolute authority on every question

that has to do with the spirits of men, past, present and prospective.

4. Regarding the fundamental questions of man's right relations to God and to his fellow-men, the authority of God and his Son Jesus Christ and the amplification and application as recorded by the divinely inspired writers, *the Bible is supreme, infallible and eternal.*

IV: OUR TASK

Let us hear the conclusion. In dealing with human souls use tact and judgment, patience and perseverance. Do not scare away your inquirer, but before you are finished, clinch all you have to say by the "thus saith the Lord." Sometimes all you will be able to do will be to quote a promise or a warning, and leave the Spirit to carry home conviction by the use of the Word.

In the parable of the Seed and the Sower and the Soil (Mark 4), some fell "by" the wayside; some fell "on" the stony ground; some fell "among" the thorns; and some fell "into" the good ground. Jesus tells us (John 6:63) that his words have in them the life-giving principle, —they will produce eternal life. Our task, then, is to lodge his words "into" the good soil of human hearts, that they may spring up and "bring forth eternal life."

QUESTIONS

1. According to modern pedagogical science, why was a miracle one of the best ways of teaching?
2. What does history reveal as to the effect of the Bible upon the nations of the earth?
3. Why did Paul not begin his sermon at Athens by quoting the Old Testament?
4. What should be the personal evangelist's attitude toward the Bible?
5. In what respect is the Bible unique?
6. Upon what is the Bible infallible? Upon what is the Bible not a text book?
7. Does the saying that the Bible is not a text book upon history or science imply any inaccuracy? What is implied?
8. Compare Mark, chapter four, with John 6:63 and tell what peculiar and particular fact is emphasized.

CHAPTER VI

The Individual To Be Won

I: OUR SOURCE OF WISDOM

1. Our fathers did not talk much about psychology, but they did set great value upon the ability some men had of being "good mixers," upon what they termed having "good sense, tact and judgment." A familiarity with elementary psychology will be of inestimable value to any Christian worker.

2. The Christian worker must be the wisest of men, for, in addition to his native God-given common sense, he may have, for the asking, the "unction," literally the guidance and wisdom of the Holy Spirit (James 1:5; 1 John 2:20, and Acts 1:8).

II: OUR GREAT EXAMPLES

How Christ dealt with different individuals, also how the disciples followed his example in this regard can be best understood by a careful study of the following:

Andrew and Peter; Nicodemus; John 3:
John 1:35-42. 1-17.

The Samaritan Woman; John 4:1-42.	Philip and the Ethio- pian; Acts 6:1-6.
Peter; Matt. 4:18- 22.	Peter and Cornelius; Acts Chap. 10.
Zacchæus; Luke 19: 1-10.	Lydia and the Jailer; Acts Chap. 16.
Paul; Acts 9:1-22.	Onesimus; Philemon.

III: TEMPERAMENT AND CIRCUMSTANCES

1. A man's temperament, the differing conditions and circumstances under which we meet him, our own attitude of self-sufficiency, our own even temper, patience, attractiveness, lack of irritation—these and many other similar elements need constant thought if we are to succeed in any large measure, or for any long continued time in doing the work of personal evangelism.

2. A man's companions and circumstances in life are important considerations. A man who is surrounded by all the blessings of life, home, loved ones, social advantages and friends must be approached quite differently from the one who is lonely, a stranger, fighting fierce temptations and who lacks most of the helpful social surroundings of life.

The message of eternal life is the same for both, but the way and manner of approach must differ. Personal evangelism must not be done by any rule of thumb.

3. We cannot always change a man's companions, and so it will often be wise to discuss other subjects at first, and by kindness and a careful testimony show him the "better way." Do not argue—little is ever gained that way. One of two things must soon appear by following this method, either the man will seek new friends among those who are Christians, or else he will become more fully wedded to his idols. Ever remember that we are not to convert men—God alone can save—we are to witness. Do not tell a man that he is saved except as he obeys what the Bible directs him to do and even then let the Spirit *speak* through the Word rather than *tell* him he is saved (John 5:24; Romans 10:9, 10).

IV: STUDY EACH CASE

Make a study of every case with whom you are dealing. Find out his likes and dislikes, his weaknesses and his strong points. A stubborn will stand in the way of most men (John 5:40). Some men are fond of music; some men like to do things for others. Plan how to use his strong points and to lead him through his social instincts. At all times appeal to his heart. Do not degrade the Christian life by making it so easy that it will lose its appeal to red-blooded men. Appeal to the heroic and the sacrificial. Always strive for an open confession.

V: SUMMARY

1. Seek to discover the things a man really does believe and build thereon. Every man has faith of some sort. It may be in some person—generally it is—it may be in some method of living or the teaching of some book. (See John 9:35-38.) Avoid as long as possible all reference to, or discussion of a man's doubts. Some one has wisely said, "Doubt your doubts and believe your beliefs." A creed is a statement of what a man believes. Get your man to tell you what he really does believe (John 11:25-27). It is recorded of Bismarck that he once said, "Tell me what you believe: I have doubts enough of my own."

2. Every person has something of which he is certain. Character is a supreme matter to nearly every man. "Do you doubt the character of Christ?" "Was Christ an incarnation of what he believed and taught?" If a man will affirmatively answer these questions he will, if honest and sincere, begin a study of the life and teachings of Christ.

3. A Princeton graduate, not a professing Christian, went to China to teach in a college. Almost at once he was given a class of young men to lead in the study of the life of Christ. Making a clean breast he said to the class, "I know about as little of this matter as you do, but we will go to it with open minds and honest hearts." To-day

he is, after his war experience, a Christian layman in an eastern city, an outspoken Christian lawyer, and a warm advocate of Christian missions.

QUESTIONS

1. What was the essential difference in the way Christ dealt with Nicodemus and the woman at the well?
2. Wherein does a man's temperament affect the work of personal evangelism?
3. Why is the message of eternal life alike for all men no matter what may be their companions or circumstances?
4. Why is argumentation of little value in the work of personal evangelism?
5. What reason can you give why the worker ought not to tell a man that he is saved even when that man has taken the needed steps and made the necessary confession?
6. Quote: John 5:24 and Romans 10:9,10.
7. Why is it necessary for us to make a study, if possible, of every case with which we deal?
8. For what must we always strive?
9. Why is the appeal to the heroic such a strong one?
10. Tell, in your own words, what were the difficulties that Jesus encountered in dealing with the woman at the well.

CHAPTER VII

Our Dependence upon God

“*Pray as though everything depends upon God:
work as though everything depends upon
men.*”

I: THE HOLY SPIRIT

1. A consideration of the Holy Spirit reveals (a) The *work* of the Spirit (John 16:7-11) *i.e.*, to reveal Christ, to exalt Christ, and in so doing to convict men of sin. (b) The *gifts* of the Spirit. In doing his work he uses human instrumentalities, and in order to use men he imparts gifts (lit., enablements) “severally as he willeth” (1 Cor. 12). (c) The *fruits* of the Spirit (Gal. 5:22-23). These, as contrasted with the fruits of an evil life, are to be the evidence to the world that we are Spirit led and Spirit filled.

2. Thus we can see our absolute dependence upon the Holy Spirit. He is to teach and guide us (John 15:26), and to show us the things of Christ (John 16:14). He will quicken us (Eph. 2:1-5). He is the *agent* and Christ is the *substance* of our eternal life (John 3:5-7; Rom. 5:10, and Titus

3:5). He sheds abroad the love of God (Rom. 5:5), and demonstrates to the world his leadership and that we are Christ's (Rom. 8:14).

II: OUR DEPENDENCE

1. The Spirit's power is absolutely essential to the success of the personal evangelist (Zech. 4:6).

This is not some hazy, emotional or theoretical experience, but a clear-cut and practical, as well as blessed, one. This experience does not depend upon the eloquence of man, nor the charm of a song, nor an aggregation of numbers. These things may help, and are often useful, but to convict men of sin, to win them to a regenerated life, requires the power of God. Great, consecrated scholarship is of inestimable value as an aid in bringing men to Christ and in upbuilding the Kingdom, but as a substitute for the grace and power of God it is never to be considered for one moment.

2. Just as God was "made to be seen" in Jesus (John 1:18; 1 John 3:5, 3:8), so there took place certain physical manifestations when the present age of the Spirit was inaugurated. But that drapery or framing, so to speak, has largely passed away as no longer needful while the *fact*, he, the Spirit, remains.

He, a personality, having intelligence, emotion

and will, is here in the world to-day acting as the all-seeing executor of the God-head.

He, the Spirit, is as mysterious, as powerful, as universal and as mighty as "the mighty, rushing wind."

He, the Spirit, does illuminate (intellectually and spiritually), energize and purify like unto "fire."

He, the Spirit, does enable us to speak in tongues (understandable and intelligible to men), in a language, a lingo that is unknown, misunderstood and misinterpreted by the world.

He, the Spirit, does bring that Christian believer's unity, that altruism and those active social relations and services of which Pentecostal communism is a type, though not commanded.

III: THIS MATTER IS NOT A QUESTION OF OPINION OR CHOICE, BUT A DIVINE IMPERATIVE

1. This experience does make a difference. It spells the difference between continued success and ultimate failure and barrenness (Eph. 5:18).

2. The indwelling of the Holy Spirit enables men to call Jesus the Christ (1 Cor. 12:3). Dwelling along *with* us (the Paraclete) and also *in* us we have limitless power and resources. Even as one can dip a cup into the ocean, so are we "filled unto (or into) the fullness" (Rom. 8:11; John 14:16-17). He dwells in, jealously yearns over

us and assures us of victory (James 4:5-6). Paul tells us (Eph. 5:18-22) that we are to “walk in,” be “led by” and to produce the “fruits of” the Holy Spirit.

This enduing is to “sanctify” or set us apart for his service that he may “witness” through us (1 Peter 3:15), thereby exalting God the Father and Christ Jesus his Son.

He is our “Paraclete,” helper by our side; our “Inbreather,” breathing into us the breath of the new life in Christ, and is our “Helper,” aiding us intellectually, physically and in every relation of life.

3. The Word of God is the Sword of the Spirit (Eph. 6:17), hence the need of familiarity therewith. Reverently be it said that God cannot, or will not hide that Word in our hearts, minds and memories—that is our work. *We are hopeless and helpless in our spiritual warfare without the Word.* Preaching, teaching and testifying depend upon such knowledge.

4. How may we obtain this power? We are only to “ask” (Luke 11:13; Acts 4:31), but being commanded (Eph. 5:18) who dares to ignore? The promise must be claimed (John 16:7; Acts 1:8), and our lives offered as volunteers (Ps. 110:3), and Christ enthroned in every act, thought and word (John 7:39). Read and study carefully Chapter V of “With Christ After the Lost,” by Dr. Scarborough.

QUESTIONS

1. Why is a dependence upon the Holy Spirit an essential qualification for the personal evangelist?
2. To what may the physical manifestations of the day of Pentecost be likened?
3. To what extent does God use other agencies such as the speech of man, the attractiveness of song and the wisdom of the scholar?
4. Give in your own words, quoting Scripture to confirm your statement, what the indwelling Holy Spirit enables men to do.
5. What is the agency which the Spirit most largely uses? Quote: Ephesians 6:17.
6. Have you looked up carefully every Scripture reference given in this lesson?
7. Have you accepted your salvation as complete, and are you going forward in the assurance of the unction of the Spirit? Or, are you still waiting for some peculiar physical or emotional manifestation of the Spirit in your life, the experience of others or that suggested by some one else?
8. Look up and study carefully, and at one sitting, the following passages of Scripture. (If this has been done, answer "yes" or "no.")

John 1:21

Micah 3:8

Zech. 4:6

John 14:16

Eph. 4:30

Luke 24:49

John 20:22

Acts 1:8

Acts 2:38

1 Thess. 5:19

and Luke 11:13.

Acts 5:32

John 7:38-39

Judges 6:34

Eph. 5:18

Acts 6:3

CHAPTER VIII

Those Who Desire to Know the Way of Life

This is naturally the easiest class with which we have to deal. They are to be found at the regular services of the church, in Sunday school and wherever religion is being discussed in other than a controversial manner.

We are constantly being rebuked by the unsaved who express a wonder that we should be so silent in not setting forth the simple and plain plan of salvation. This lesson should be thoroughly mastered and every Scripture reference mentioned committed to memory.

It is Dr. Torrey who has so pithily said: "There are two things a man needs to *know*, and one thing he needs to *do* in order to be saved. First, he needs to know that he is a sinner and that Christ is the all-sufficient Savior; and second, he needs to accept this all-sufficient Savior whom God has provided!"

I: SHOW MEN THAT THEY ARE LOST

As we shall consider this matter more fully in the next lesson, the present reference will be brief.

Let us once more emphasize the fact that it is the Holy Spirit alone, and usually through the use of the Word, who is able to convince a man that he is lost.

“Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51:5).

“For there is not a just man upon the earth, that doeth good and sinneth not” (Eccles. 7:20).

“For all have sinned and come short of the glory of God” (Rom. 3:23).

Sin is not crime, that for which the law sets forth punishment for its violation. Sin is unbelief which leads to the violation of law.

“When he is come (the Spirit), he will reprove (“convict”) the world of sin, and of righteousness, and of judgment: Of sin because they believe not on me” (John 16:8-9).

Of sin, why? Because they get intoxicated, commit adultery, are thieves, liars or murderers? No! *“Of sin because they believe not on me”*—they do not accept him as Savior and follow him as Lord and Master. These so-called “sins” are but the fruit of the tree of unbelief, the tap-root of which is the denial of Jesus Christ as Savior and Lord.

II: SHOW MEN THAT JESUS CHRIST CAN SAVE

1. For men to be “lost” or “dead” is to be out of vital, life-giving relations with God.

“All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all” (Isa. 53:6).

“Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree” (Gal. 3:13).

“For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him” (2 Cor. 5:21).

2. This Savior is able to save to the uttermost all who come to him. He saves us from the sins that are past; from the power of sin with which we come into daily contact; and will ultimately save us from even the presence of sin.

“Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25).

“Who are kept by the power of God through faith unto salvation ready to be revealed at the last time” (1 Peter 1:5).

3. It will be well for us to pause and consider again Paul's definition of the “gospel” (1 Cor. 15:1-4), how Christ died, a substitutionary and sacrificial death, for our sins and that he was buried and rose again “according to the Scriptures.” A Christ upon a crucifix is but half the story, and would leave us helpless and hopeless of

eternal life, to say nothing of power to overcome sin in this present life.

Get men to make a definite decision and an acceptance and confession of Christ, feeling or no feeling. Peace and satisfaction will speedily follow.

III: JESUS MUST RULE IN THE LIFE

1. First of all, this demands a verbal confession. By verbal confession we do not necessarily mean a recital of the whole catalogue of sins and transgressions we have committed. It does mean to deny that we, ourselves, possess any righteousness or merit in the sight of God, therefore we are sinners.

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom. 10:9-10).

2. Simply to be saved is a meagre, impoverished and selfish position for any one to take. “He must be Lord of all or else not Lord at all.”

“Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36).

3. We must make Jesus our own personal

Savior. Not in the broad sense that he deals with humanity in general but with each separate individual.

“But as many as received him, to them gave he power (or right, because of proper, competent authority) to become the sons of God” (John 1:12).

See also: John 3:16; Acts 10:43, and Acts 26:18.

IV: ASSURANCE

This too we shall consider more fully later on in these studies. It is sufficient for the present, therefore, for the student to commit the following:

“He that believeth on the Son HATH everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him” (John 3:36).

“Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, HATH everlasting life, and shall not come into condemnation; but IS PASSED from death unto life” (John 5:24).

These passages, out of many others that might be mentioned, are sufficient to show that if men believe, a definite transaction will take place. Confession and obedience are necessary and logical corollaries—the work of man—but eternal life “is the *gift* of God.”

QUESTIONS

1. Give Dr. Torrey's suggestion as to the things needed in order that a man may be saved.
2. How would you go about, from the Scriptures, to show a man his standing in the sight of God?
3. Quote the following (learn to locate Scripture as well as quote and to quote accurately): Psalms 51:5; Romans 3:23; John 16:8 and 9.
4. What is the root of all sin? What is meant by the word, "believe"?
5. From memory, and by quoting necessary Scripture, show how Jesus can save a soul.
6. Upon what do peace and satisfaction in spiritual matters speedily follow?
7. After belief and confession what is demanded of men?
8. Quote the following: Romans 10:9,10; Acts 2:36; John 1:12.
9. Under the question of assurance, what two passages of Scripture can you quote? Apply the same.

CHAPTER IX

Those Who Are Indifferent

The vast number of non-church-attendants and those who are otherwise indifferent to the claims of religion ought to convince any one that this is by far the largest class with which we have to deal. Indifference is by long odds the hardest difficulty we have to overcome. Having by some means secured at least a degree of attention:

I: TRY TO SHOW MEN THEIR STANDING BEFORE GOD

The most important thing is to convince such men that they are not only sinners but *great* sinners as well (Matt. 22: 34-40).

Jesus tells us we are to love God with the whole heart, emotions and affections; with all of our souls, our wills, our volitional natures; and our minds, our intelligence and thinking, *i.e.*, we are to love God supremely. "This is the first and GREAT commandment."

It is logical that if one breaks the first and great commandment one becomes the chief and guiltiest sinner. And a second like unto it is this, "Thou shalt love thy neighbor as thyself."

Surely, judging by these two, "we have all sinned and come short."

Another passage of great value in this connection is Romans 14:12. Others to learn and use are Amos 4:12 and Romans 2:16.

II: ENDEAVOR TO BRING BEFORE MEN THE CONSEQUENCES OF SIN

Frequently all we can do with an indifferent man is to bring to him a Scriptural passage like Amos 4:12, and let the Holy Spirit use it as he sees fit and the man permits.

If, however, the person will converse or listen, endeavor, by the use of the Word, to bring before him the consequences of his sin, using such passages as Romans 6:23; John 8:34, and Romans 6:16. "Wages" is that which one receives for labor performed. If we work for Satan we necessarily receive his "wages" and must finally go to that place that is "prepared" for him and his followers (Matt. 25:41). God's GIFT to us is "eternal life" and all we need to do is to accept the gift.

The vast majority of men we meet confess to a belief in Jesus Christ, but it is only an intellectual, historical or ethical belief which is by no means a saving faith in Jesus Christ (John 3:18-19), and men need to be reminded that it is this same loving Savior who alone gives them any authentic sug-

gestion even, to say naught of revelation, as to the future state of the unbelievers.

Look up and familiarize yourself with the following: Acts 2:36-37; Hebrews 10:28-29; Hebrews 11:6; John 8:24.

III: SHOW MEN WHAT THEY NEED TO DO TO BE LOST

We have learned that "all have sinned," that "none doeth righteous" and that "all have gone astray." Let us remember that it is the indifferent that we are dealing with, and that our constant lookout must be to arouse the interest and, by making an appeal to the will, cause men to act.

All one needs to do to be destroyed in Niagara is to drift with the current over the falls; no effort is required. The prisoner will remain behind the bars if he fails to accept the pardon offered him, and every such pardon is a "gift." It cannot be earned, or else it would not be a pardon.

All one does to be lost is to neglect—not to believe—for belief involves the act of one's will.

Study carefully Hebrews 2:3; Acts 3:22-23, 13:38-41, and John 3:36. The saddest words that ever fell from the lips of the Savior are recorded in John 5:40, "and ye will not come to me that ye might have life." All that an omnipotent God can or should do for a man's salvation, he has done. All that weak, sinful men have to do is to

repent—"change the mind," believe and begin a life of obedience and testimony.

Salvation is both an act and a process. By the act we become "sons" (John 1:12), and by the process we are ultimately to become "like him" (1 John 3:2).

IV: EMPHASIZE GOD'S LOVE

"More flies are caught by molasses than vinegar." It is all too easy to threaten men when they fail to do what we tell them, especially when there is, to us, no question as to the necessity for their following the course we have set before them.

Love will thaw out most men. When once they are convinced that it is a sincere, honest and unselfish love that is directing our conduct, that the "love of God is shed abroad in our hearts" (Rom. 5:5), we are apt very soon to win men to "him who first loved us" (1 John 4:19).

Look up and familiarize yourself with the following: Isa. 53:5; Gal. 3:13; Romans 2:4-5; 1 Peter 2:24.

By no means do we expect personal evangelists always to follow the foregoing suggestions, or always to deal with different cases in the same manner, or even in a logical manner. Ofttimes the person approached will not permit us clearly to present the truth, and seldom shall we be able

to go over all the ground suggested. Nevertheless, we should strive to be sure by one or another method, thought or passage, to do as thorough work as possible. It will thereby be permanent.

Let us remember that we do not convert men and that God has endowed every man with a free will to act as he, the man, may choose.

QUESTIONS

1. From the use of the Scripture show what is the greatest sin that men commit.
2. How would you convey to men the consequences of sin?
3. Do you in your heart of hearts really believe that unrepentant men are to be eternally punished?
4. In your own words explain the terms "wages" and "gift."
5. Quote the following (always locate when quoting): Romans 6:23; John 8:34; 3:18, 19, and Matt. 25:41.
6. What is necessary for a man to be lost? And what to be saved?
7. Wherein can we say that salvation is both an act and a process?
8. Why emphasize the love of God?
9. Are you familiar with and can you quote the following: Isa. 53:5; Gal. 3:13; Romans 2:4-5, and 1 Peter 2:24?
10. After all what is the great impelling motive whereby we win men to Christ? (2 Cor. 5:14.)

PART TWO: DIFFICULTIES

PART TWO: DIFFICULTIES

CHAPTER I

Those Who Depend upon a Righteous Life

It is safe to say that more people depend upon living a life of right acts—actions that will balance the accounts of life—than upon any other one thing outside of that which is required of God, viz., a simple confession of faith.

Rather than present to God the “righteousness of Christ,” as their claim upon eternal life, men seem instinctively to feel that they must do something, the doing of which will win merit and favor in the sight of God.

“I am doing my best,” “I am not so great a sinner,” or “My life will compare pretty well with that of other men”—these and a score of similar replies are constantly being met by personal evangelists.

“Justification” means to be judged right, or declared righteous, *i.e.*, the full and complete penalty, fine or punishment for the violation of the law has been met, paid or otherwise satisfied. In other words the account is closed. For a sinner to become justified—right in the sight of God—

he must not only account for the sin he has inherited along with the whole human race, but also the sins of his own past life and the contagion that comes upon him by reason of the defilement of his daily contact with sin about him as well as any violations he may commit in the future—an impossible task of himself.

Having been justified we are adopted (lit., “placed as sons”), becoming sons of God (John 1:12).

I: WE MUST BE PURE IN THE SIGHT OF GOD

To be accepted in his sight we must be spotless (Eph. 5:27; 2 Peter 3:14; Heb. 9:14), for God’s eyes are too pure and holy even to behold sin (Hab. 1:13).

For a man to become thus pure enough to enter the sight of God, for him to be justified in his sight, becomes a herculean task, impossible of human accomplishment.

II: IT IS IMPOSSIBLE FOR MAN TO BALANCE ACCOUNTS

God has distinctly told us that we cannot be accepted in his sight on the ground of our individual character (Gal. 2:16; Rom. 3:19-20). To come otherwise than by the way of the cross would stultify God and make Calvary a mockery. From the passages just cited we are distinctly told that

“by the deeds of the law,” *i.e.*, by presenting our own righteousness, “shall no man be judged as righteous.” The law was given to stop the mouths of men who make such claims.

It is interesting to note that all non-Christian religions lay great stress upon the doing of righteousness, and in none of them do their adherents find satisfaction, or assurance that the accounts have been satisfactorily balanced. All such attempts of men are failures (James 2:10).

Further, we must face the impossibility of getting men to agree upon a moral standard to which all must attain, or a price value of good works which all men must or may exchange for a righteous life—one to be accepted by a just and holy God (Matt. 5:20).

III: RIGHTEOUSNESS IS A CONDITION OF THE HEART

Every attempt to secure self-righteousness is based upon the false assumption that it is our outward conduct, seen of men, that will win favor and eternal life from God.

Read carefully such passages as Luke 16:15; Rom. 2:16, and 1 Sam. 16:7.

Whatever the outward life may be, few men could stand the exposure, if it were possible to picture them upon a screen, of the innermost thoughts and interests of their hearts.

Again such a concept of righteousness is based

upon a false understanding of the fundamental idea of sin. Sin is not crime or misdemeanors: sin is an attitude of life, a relation to God through his Son (John 16:9), that results in these overt acts of unrighteousness. The Master has told us what the "first and great commandment" is, and Paul has enumerated the fruits of the violation of this command (Gal. 5:18-21).

IV: RIGHTEOUSNESS IS ONLY BY FAITH

We have already shown in Part One, Chapter II, that salvation is conditioned upon faith (Heb. 11:6; John 6:29). It is "imputed," literally, made over to us, or credited to our account.

QUESTIONS

1. Tell in your own language, using Scripture passages to confirm, why it is that God will accept only the righteousness of Christ.
2. Give in your own language the meaning of "justification."
3. What does God require of all who come into his presence and why? Quote James 2:10.
4. If a man could earn enough merit in the sight of God to be saved what would the result be as related to Calvary?
5. What difficulty do we encounter when we attempt to reach a standard of morality?
6. What do you understand to be the fundamental character of sin?
7. Using the Scripture, tell what are to be the products, or fruits, and the final result of sin in a man's life.

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8. When we tell men that only through faith can they be saved, what is implied? Faith in what?
9. Quote Acts 4:12.
10. How may we secure a righteousness satisfactory to God?

CHAPTER II

Those Who Say: "God Is Too Good to Damn a Soul"

This is a "stock argument" offered honestly by many, but more often it is offered as an excuse to cover up a life of lax morals. Men selfishly seek to continue living in sin and then to crawl into heaven on the goodness of God. They are not willing to suffer the penalty invoked by their selfish modes of living.

The only knowledge we have of God's goodness is that revealed to us in the Bible, and in it alone have we any clear assurance even that he is Love.

There is no love revealed in nature—"red in tooth and claw."

I: GOD IS GOOD FOR A PURPOSE

That God is good and that none of us has received blessings according to our merits all will acknowledge, but we all need to be reminded that in this goodness he has an end in view (Rom. 2:4).

Most men seem to fail to comprehend the corollary truth, viz., that the penalty for an outraged, spurned love and violated justice must be satisfied, else God would, himself, be unjust.

The man who ruins womanhood, blasts character, sets free slander or wrongs mankind, to say naught of outraging God, is surely treasuring up “wrath” against the day of the full revelation of the righteous judgments of God.

II: GOD DOES NOT DAMN ANY SOUL

Nowhere in the Word are we told that God damns the souls of men. God is both loving and righteous. He has also provided a complete and a satisfactory righteousness which is free to all men. He is not willing that any should perish; to assert otherwise is to slander (2 Peter 3:9).

If men are ultimately and finally lost none will ever be able to accuse God of any responsibility for their lost condition.

If men choose to follow the Evil One, to do his behests, then they and they alone are responsible if they are judged worthy to accompany him to that place prepared for him and his servants (Matt. 25:41). The saddest words our Master ever uttered are those recorded in John 5:40, “and ye would not come unto me, that ye might have life.”

III: WE MUST JUDGE GOD IN THE FUTURE BY GOD IN THE PAST

If men still persist in seeking thus to excuse their careless lives, it may be well to show how

God has dealt with men in the past (2 Peter 2:4-6 and 9). This passage removes from our thinking all speculation as to the future. What we may expect of him hereafter is clearly indicated by what he has done in his dealings with men in the past.

Try to get men to see that a present safety (John 3:36) is much more to be desired than to take chances upon an uncertain future (John 3:18-19).

Dr. Torrey relates how a missionary "simply quoted the Bible," rather than entering into a controversy, to one who brought forward this stock, universalist statement, with the result that by the next day the Spirit had so moved upon the man's heart that he sought the missionary, not this time for an argument, but rather to have pointed out to him the way of life, lest he "perish" (Luke 13:3).

IV: SHALLOW SKEPTICISM

We shall consider later the skeptic as a class, but a few words here will not be out of place.

Men who make the reply suggested as our lesson subject reveal their shallow thinking as regards spiritual matters. Our aim should be to deepen their sense of need before God. Have them read Heb. 2:1-4. It will help to quicken it.

Men who hold to this opinion are shortsighted

in that they have a sentimental idea of God as one who lacks strength of character and who is governed by his emotions irrespective of facts. They do not comprehend the awfulness of sin, nor the compassion of Jesus for the lost (Luke 19:41-44).

“Imagine a pupil coming to his father, who is his teacher, with his problem wrong, and his father saying, ‘It does not matter. I love you so much. We will let it pass.’ You would say he did not really love his child and did not love mathematics.”—Dr. Howard A. Johnston.

So when we come to God, his love does not overlook our sin, but because he does love us so much we must have the problem of sin made right, and as the true teacher he will help us. If we are not willing to let him help to make the problem right our case is hopeless, even though love has provided the solution.

QUESTIONS

1. From memory write out an outline of this lesson.
2. What is the purpose of the goodness of God?
3. What must of necessity accompany the goodness of God to make him righteous?
4. Do the Scriptures anywhere say that God “damns” a soul?
5. Quote and locate passages that prove the contrary.
6. For whom was punishment prepared and on whom does Jesus throw the burden of responsibility if a man does suffer?

7. By what may we judge God's future judgments upon men?
8. Have you met persons recently who have made the reply mentioned as the subject of this lesson? Tell how you dealt with them, the Scriptures you used and the result.

CHAPTER III

Those Who Say: "I Am Feeling All Right. What More Is Needed?"

It seems passing strange that persons who will not allow their feelings to govern their conduct with respect to their business will at the same time be satisfied about their soul's eternal welfare by such an illogical attitude of life.

While it is true that many never knew the moment of their conversion, and also that no two persons ever find Christ in exactly the same manner, it is also true that every man may know that he has "passed from death unto life" (John 5:24; 1 John 3:14).

The honest man therefore is the man who will examine himself and fearlessly answer the question, "Have I accepted Christ as my Savior and Lord?"

I: EMPHASIZE THE NEED OF POSITIVE AND DEFINITE
ACTION

The person, who honestly takes stock of his spiritual condition and standing before God, may be as sure of his standing as he is that Christ is God's Son and our Savior. Willing obedience

is the price of knowledge. If men will set their wills in right relation to the will of God they will soon have the answer to their question, "What more is needed?" (John 7:17).

The prophet tells us that "we may know if we follow on to know the Lord" (Hos. 6:3). Religious knowledge, like every other sort of knowledge, depends upon experience (Jer. 29:13).

In every relation of life, business, education, politics, love—every one—men realize, to a degree at least, the need of action. They exercise faith and make public confession of their beliefs. Not long do they rely upon and act solely upon a state of their feelings; if they do they soon have cause to rue such a course of life.

II: FEELINGS ARE UNSTABLE

The Apostle James (1:6-8) admonishes us that in our thinking and our conduct we must not be governed as are the waves of the sea by the set of the wind.

Our entrance into heaven is more sure than that we happen to "feel that we are saved." Tomorrow we may have indigestion or receive somebody's rebuff and feel quite differently about the question.

The Word tells us that the "heart is deceitful and desperately wicked: who can know it?" (Jer. 17:9); also that, "there is a way that seemeth

right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

The thought needs to be driven home that men are not to rest their hope upon anything but the sure Word of God. Read the story of the Pharisee (Luke 18:9-14).

False assurance has led to most of the world's great tragedies. "Didn't think it was loaded" leads to many deaths. We safeguard our possessions, why not be assured about our souls, the most priceless treasure?

"I think" would not have been sufficient to save the life of the first born on the night of the Passover. The blood must be applied to the door post and lintel (Ex. 12:13 and 21-23). Only as we are thus hidden behind the blood is there any true assurance of salvation (Heb. 9:22).

III: OUR GROUND OF ASSURANCE

Having thus shown the fallacy of such a position, let us turn to the opposite truth, viz., the sure ground of hope—the Word. "God, that cannot lie" (Titus 1:2), has plainly told us what the result of believing will be. To rest our faith upon any other ground than the finished work of Christ would make the sacrifice of Christ a travesty, and the blood he shed on Calvary an unclean thing.

The hope of heaven for a true believer does not rest upon an expectancy or a vague "I hope so."

It rests upon a foundation as immutable as God himself. The believer can say with Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him" (2 Tim. 1:12).

The difference is the difference between knowledge that rests upon a basis of fact and the word of One who will never fail, and the faith that depends upon the fickle, changeable feelings of weak human nature. The one is a faith of and from an unchanging God, and the other a faith of or from man and his changeable feelings.

QUESTIONS

1. Were you one that allowed your feelings to govern your acceptance of Jesus as your Savior?
2. If so, tell how you came to desert your feelings for a more sure ground of hope.
3. What is the vital question we need to get men to settle, and why is it so vital?
4. How do men gain knowledge in all the experiences of life?
5. What do the Prophet Jeremiah and the Apostle James have to say that bears upon the question of this lesson?
6. Why would the attitude of "I think" or "I feel" not have availed on the night of the Passover?
7. What is the underlying thought of the Passover that relates itself to the question under consideration?
8. What is the opposite truth that we ought to emphasize?
9. Upon what does our assurance of eternal life rest? Quote 2 Timothy 1:12.
10. What great question summarizes this entire lesson?

CHAPTER IV

Those Who Say: "I Am Too Great a Sinner"

Christ has said: "Except ye repent, ye shall all likewise perish," and repentance (man's work) involves first of all a realization that one is a sinner. There is to-day far too little apprehension of the character and magnitude of sin and its results.

We ought to pray that more people might reach the conclusion noted as the subject of this lesson, for, fortunately, it is a difficulty that can be easily met if we will but take the Word of God at its face value.

I: THE WORDS OF CHRIST

"But when Jesus heard that, he said unto them, 'They that be whole need not a physician, but they that are sick . . . for I am not come to call the righteous but sinners to repentance'" (Matt. 9:12-13).

Instead of sin being an obstacle, paradoxical as it seems, a knowledge or realization of sin is the first step into the Kingdom. It was for just such that the Son of Man lived, died and rose again to prepare the way unto eternal life.

“For the Son of Man is come to seek and to save that which was lost” (Luke 19:10).

Never tell a man that he is not a sinner, nor that, relatively, he is really not so bad. Better far to acknowledge his statement as being absolutely correct and even that his sin is greater far than he thinks it is—which would also be correct—but at the same time let him know that his case has been met and that his sin is settled (Isa. 53:6).

In bringing these words of the Master to men we need to exercise great patience, forbearance and persistence, especially with those whose lives have long been set in sin and indifference.

Wisdom may be ours for the asking (James 1:5), but we also need the poise that was in the life of Jesus which goes with a set purpose, willing to wait patiently, “nevertheless” (Judges 2:16), going forward over repeated failures with a love that “never faileth” to a finished and a glorious consummation (Acts 20:24).

II: THE WORDS OF PAUL

If any man ever realized the enormity of sin and its consequences it was the Apostle Paul. It is he who has given us the best sort of reply for one who is confronted by the difficulty mentioned as the subject of this lesson.

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the

world to save sinners; of whom I am chief"
(1 Tim. 1:15).

This apparent after-thought of Paul's, the added words, "of whom I am chief," will match almost any case with which we have to deal. Few men can equal the life of rebellious sin, including as it does even murder, that Paul led before he undertook his Damascus journey.

In Romans 5:6-8 Paul goes on to add that the love of God is commended to us "in that, while we were yet sinners, Christ died for us."

If men can only be taught the nature of sin in its essence, and that salvation is a gift of life from God through Jesus Christ, they will soon see that they are to be saved not by what they do but by accepting the gift.

Some people look upon murder as the greatest sin in the catalogue of sins, and there are more whose hands are crimson-stained than we are aware. But it is well to ask, "Who is the murderer?" Read carefully Matt. 5:22, 19:18, and 1 John 3:15. No matter, however, even though it be real and actual murder, we have a promise to meet that case (Isa. 1:18), the instance of David under similar circumstances (Ps. 51:14), and we need to remember that his prayer was answered (Ps. 32:5).

III: SHOW MEN HOW TO BE SAVED

“It is not enough to remove difficulties, we must bring inquirers to a saving knowledge of Christ.”

—Dr. R. A. Torrey.

The student by this time ought to be able to do this from his memory of previous lessons and without any reference to the printed text.

The tendency of this age of commercialism and pleasure (Rom. 1:21-22) is to smother the sense of sin. Not alone Christians, but all men need a more profound concern about their own lives (Acts 14:16). We need to emphasize the help that comes from a confession (Rev. 12:11) of Christ as well as its demanded necessity.

The way to break the slavery of sin is to begin a life of new obedience. Purpose is needed if we are to obtain power. Love cannot be proven by logic. “Come” and “learn” is the law of Christ (Matt. 11:28-30).

QUESTIONS

1. Do you believe that there is too little apprehension of the character, magnitude and results of sin? If so, give your reasons for that opinion.
2. Why ought we never to tell a man that he is not a bad man, a sinner?
3. Why is the case and why are the words of Paul so particularly applicable to the difficulty of this lesson?
4. Quote Matt. 9:13; Luke 19:10; 1 Tim. 1:15, and James 1:5.

5. What is Paul's argument for this class of men as recorded in Romans 5: 6-8?
6. Why is it not enough simply to remove the difficulties?
7. What seems to have been the idea and teaching of Jesus with regard to murder? Is murder the greatest sin?
8. What is the tendency of this age with regard to sin and why?
9. Why is a confession of faith necessary and helpful?
10. Why cannot love be proved by logic? What is Christ's law whereby we are to learn?

CHAPTER V

Those Who Say: "I Must Become Better"

"All men are incurably religious," said a famous French thinker. This but emphasizes the fact that we need to distinguish between natural religion and religion which is revealed Christianity; between religion in the natural sense and religion in the spiritual sense of believing on Jesus Christ as the atoning one—a supernatural religion.

A child is by nature in some sense religious. He has a capacity for religion, but he is not naturally a Christian.

I: THE CULTURE THEORY

1. This theory denies the necessity of conversion and advocates culture as the essential thing in bringing one's life into right relation to God. Some advocate the idea that from childhood we are God-like and are by nature God's children. Others advance the idea that we can by joining the church, "when we become good enough," gain proper merit in the sight of God. This latter class ignores entirely the necessity of regeneration.

Salvation does not result from character but

character grows out of, is the result of, salvation.

2. We have already shown how clearly and positively the Bible speaks as regards a man's natural or sinful condition. Look up once more Romans 8:7; Ps. 51:5, and John 3:3, 6.

"'Born anew,' not 'altered,' 'influenced,' 'reinvigorated,' 'reformed' but a new beginning, a new stamp of character, a new family likeness to God and to his children."—Dr. A. H. Strong.

"The voice of Scripture agrees with the voice of conscience and experience, and these agree with the witness of observation, all declaring that human nature, whether in the child or adult, is fallen and marred and requires the regenerating grace of God."—Dr. P. E. Burroughs.

II: SALVATION IS ALL OF GRACE

From the foregoing we must see that the trouble with those who offer this difficulty is, that they seem to think they are to attain to a certain degree of moral character in order to be accepted by God; something of their own merit that they may present to God in lieu of the righteousness of Christ which alone has merit in his sight.

1. Salvation is not partly of works and partly by grace. Paul deals with this subject in his letter to the Galatian church (Gal. 2:5 to 3:24).

The believer is identified with the death of

Christ by faith and is by God reckoned to be "dead" (Gal. 2:19; Rom. 6:3-10, 7:4).

2. The believer who is thus justified by faith is, then, placed under the law as the rule of his life. See Romans, chapters 6, 7 and 8, also Galatians, chapters 4 and 5.

(a) The law is our "school master" (pedagogue) (Gal. 3:23-24).

(b) Faith justifies us and delivers us from the pedagogue (v. 25). No Gentile can keep the ceremonial law, the Mosaic law, and no Jew has been able to keep it since the destruction of the Temple and of Jerusalem, A.D. 70.

(c) The believer is separated from the law by the death and resurrection of Christ (Gal. 4:19-31; Romans 6:13-15, 7:1-6).

"Nothing in my hand I bring,
Simply to thy Cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Foul, I to the fountain fly,
Wash me, Saviour, or I die."

III: ETERNAL LIFE BEGINS THE MOMENT WE BELIEVE

1. The Scriptures we have had plainly teach us that Christ came not to save the good and the righteous (Matt. 9:12-13; Romans 5:6-8); he came not for those who have attained to a certain

degree of morality; indeed, the very opposite is the truth, viz., that he came to “seek and to save” the sinful and the unworthy (Luke 19:10).

2. Who will tell us to what degree of moral living we must attain that we may be worthy in the sight of God? No universal standard has ever been offered by any system of man-made religions. No two persons will agree on the details of what God will accept, and no man in his normal senses has yet reached a satisfactory standard. Having attained one level he always is able to see yet abundant room for improvement.

3. The Scriptures are also profuse in illustrating God’s willingness to save the sinner *as he is*, or rather, to take him as he is and to make him what he ought to be (Luke 15:18-24, 23:39-43).

The Publican and the Pharisee are perhaps the best illustration of the fact, which answers the difficulty of this lesson, that one must take the sinner’s place and fearlessly throw himself upon the grace of God in order to be saved (Luke 18:10-14).

IV: IT IS POSSIBLE TO LIVE THE VICTORIOUS LIFE
(Gal. 5:16-24)

To walk in the Spirit is not to live a life of forced conformity to rules and conduct of life. In this passage the result of the life of victory through the Spirit is set forth both negatively and positively.

QUESTIONS

1. What do you understand to be the difference between natural religion and revealed Christianity?
2. In what sense is the child naturally religious?
3. What is meant by the cultural theory?
4. Upon what degree of righteousness does salvation rest?
5. Show how salvation is not a combination of grace and of works.
6. With what is the believer justified in the sight of God?
7. What is the law to the believer?
8. In what condition must one come to God to obtain salvation?
9. Locate and quote the Scriptures to show when eternal life begins.
10. Quote Scriptures to show God's willingness to save men as they are.

CHAPTER VI

Those Who Say: "I Cannot Hold Out or Give Up My Bad Habits"

A mistaken idea about what is necessary to an acceptable and a sincere confession of faith often prevents men from making any declaration of faith whatever.

Likewise there are those who seem to doubt the power of God as well as any action of their own wills (John 7:17).

I: WE ARE NOT COMMANDED TO "HOLD OUT"

1. Repeatedly we have shown that to be saved we need first of all to know that we are lost (Romans 3:10, 23); that Christ alone can save; that we are to repent and believe (John 5:24); and that salvation is not a question of *when* or *where*, but of *are you now saved?* (See also II, paragraph 3 of this lesson.)

2. Having reaffirmed our standing in the sight of God, we can go on and show that God sees us in Christ, and sets out to conform us into his likeness (Romans 8:29). Surely he will keep and preserve that which has cost him so dearly to purchase and redeem (John 3:16).

A most useful passage with which to emphasize God's preserving and keeping power is that found in 1 Peter 1:15:

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

Another is John 10:28-29. The one who accepts Christ as his Savior does not depend for his safety and preservation upon his own endeavor to “hold out,” but rather upon the keeping power of the Father and the Son. See also 2 Tim. 1:12; Jude 24, and Isa. 41:10-13.

3. For those who are fearful lest some great or sudden temptation may trip them up and they become engulfed in sin, quote 1 Cor. 10:13. Ever remember that eternal life is not something to be lost because, in a moment of weakness or thoughtlessness, one commits a sin. Nevertheless it is true that when such occasions arise and temptations and testings come, God provides a way of escape whereby we may be delivered.

A well-known Christian worker testified that one of the darkest days of his life came to him because he, having received a telegram, left a railway train and deliberately ran into the way of temptation. God had provided for him a way of escape had he remained upon the train, but he refused to accept the provision with dire results.

4. “I am too weak” is a God-given opportunity

for Christ to manifest his strength (2 Cor. 12:9-10). Be sure to memorize Phil. 4:13 for use in this as well as many other connections.

II: THE QUESTION OF EVIL HABITS

1. The impartation of a “new” nature to the believer may or may not mean the eradication of the “thorn” of weakness, the tendency to evil acts which it has taken perhaps years to establish in one’s life.

God’s power to remove entirely appetites and habits is beyond question. Still it is also a fact that he may not so remove them lest we become vain and acquire some other weakness of pride, false ambition or lust of the flesh. In such case it is just as great a manifestation of God’s power for him to keep with safety the believer as for him to remove the appetite or passion. 1 John 1:9 was addressed to those who have already believed.

2. Our standing in grace does not depend upon ourselves, but upon God. It is the will of Christ that we should be “more than conquerors” (Phil. 1:6). God will never leave us.

It is God who cleanses us (Ezek. 36:25-27) and we need not fear the power of evil if we are truly the sons of God; our faith in God makes the impossible possible.

3. But we must give up our sins or perish.

God's holy purity and man's evil nature cannot and will not have fellowship (Romans 2: 8-9; Gal. 6: 7-8).

Repentance for sin, being sorry enough to quit, involves a new viewpoint, a new beholding of sin, a new feeling about sin, its awful character and its terribleness in the sight of God, and finally a new attitude of life, a new relation, a turning from it, quitting it, and turning to God.

III: THE EVIDENCES OF REGENERATION

(“What a Christian ought to know.”—Rev. H. W. Pope.)

1. A sincere and real longing after God and righteousness is the first thing (Ps. 73: 25). There is repentance and a repugnance for things evil and sinful and a heart that hungers after God (Jer. 33: 3).

2. A love for the Word of God (Ps. 119: 97). To feed upon the Bread of Life, to “eat” it that it may become assimilated into the very bone, blood and tissue of our spiritual lives (Jer. 15: 16).

3. A love for God's people (1 John 3: 14). We become like those with whom we associate. The first and “great” command is twofold, to love God and to love man, but this latter does not mean to love the sinful ways of men. We should love the children of God with a different kind of love

and to a different degree from the men of the world.

4. There is to be a passing out of the old life (2 Cor. 5:17). The true child of God will not willingly nor for long continue to associate with his former sinful companions. He may go with them, circumstances may make it obligatory for a time, but he will not indulge in their sinful practices.

5. There will be an inward conflict with sin (Romans 7:21-23). The more we become "like him" the keener will become our sensitiveness to sin. When we were "dead" there was no conflict. In this conflict we are not sinning nor sinners, for temptation and testing are not sin, but by daily overcoming we grow in grace and strength.

6. We add: living a life of victory (Romans 8:37; 1 Cor. 15:57). The "simple life" is the answer to the world's unrest and strife; the "strenuous life" is the world's keynote to material success; but the "overcoming life" is the answer of Christ to the believer's weakness, and the assurance of his full and glorious victory over the world, the flesh and the devil. Anything less would be a reproach upon an Almighty God.

QUESTIONS

1. What is necessary in order that we may know that we are saved?
2. What do you understand men to mean by the expression, "I cannot hold out"? Are we commanded to hold out at all?
3. Why is God, so to speak, under obligations to keep the believer?
4. Locate and quote the Scripture that shows what a believer is to depend upon in order to be saved.
5. If a believer commits sin what is he to do? Give Scripture.
6. What is the will of God concerning our lives? Quote Romans 8:37.
7. Explain what you understand by repentance.
8. Quote 2 Timothy 1:12; Jude 24, and 1 Corinthians 10:13.
9. From memory relate the suggested evidences of a regenerate life.

CHAPTER VII

Those Who Say: "I Have Tried and Failed"

Those who make such a statement are among those who expect to be saved by living a righteous life, as though salvation depended upon the question of self-righteousness. With such an outlook we can see how easy it will be for any one to become discouraged over the consciousness of his sin.

We need to exercise great patience with those who offer this difficulty. More will be gained, we are convinced, by avoiding argument than by attempting to show a man that he has never been converted, for he thinks he has been, at any rate. We must remember that it is not easy to begin to live the Christian life. One, having made a profession, may make a mistake—commit a sin. Keep clear in your own thinking that it is entirely possible for saved men to sin. David and Peter are illustrations. There are sins not unto death.

Jehovah is both a "consuming fire, even a jealous God" or "a merciful God," depending upon how men "take heed" either to obey or forget his commands. Moses called upon heaven to witness against Israel if they forgot Jehovah, but hastened to reveal his mercy if, in their idolatry or the af-

fliction due to their disobedience, they would seek God; adding the assurance that he would be found if sought with "all thy heart and soul" (Deut. 4:29).

I: SHOW THE POSSIBILITY OF SUCCESS

1. "It is as difficult to teach one how to believe as to teach him how to love." The one who holds back from the Christian life for the reason above noted is saved *if he believes* (John 5:24; Romans 10:9-10). The reason for his being in his professed present state is due to his failure fully to trust Christ, lack of prayer, public confession, Bible study or activity in the Kingdom.

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

2. A careful study of such cases will usually reveal the failure to be due to carelessness in the discharge of Christian duty, or else to the wilful harboring of, or indulgence in, known sin.

Constantly emphasize the fact that for the believer who sins there is a way of cleansing (1 John 1:9). Only for the unrepentant sinner is there no escape from punishment.

3. Question such a person along the line of the discharge of his Christian duties somewhat as follows: "Did you trust Christ absolutely for your salvation, or did you depend upon either your feelings or that which you were told by others?" *i.e.*,

did you take the Word of God for your assurance in believing? "Did you make an absolute and complete surrender of your life and a public confession of your faith?" In a large number of cases it will be found that there has been a secret yielding to, or indulgence in, sin or some evil practice, and usually that there has not been a continuous public confession of faith. "Did you live a life of daily prayer and Bible study?" and, finally, "Did you maintain an active campaign of Christian service?" (1 Cor. 10:13).

II: HOW TO SUCCEED IN THE CHRISTIAN LIFE

1. Give up all known sin. This is absolutely necessary, but one does not have to do the giving up of sin in his own strength. We have the power of Christ as our instant and constant help (Phil. 4:13, 4:19; Heb. 7:25). No matter what or how great the sin—be it murder, adultery, theft, uncleanness, "the pride of the eye" or "the lust of the flesh," Christ has met the case. What he has done he will continue to do (John 6:37; Ps. 51, and John 4). The penitent, trusting soul is sure of welcome and aid.

The confession of sin is to God primarily. It is not necessary for us to relate all of the gruesome details in public, but there must be a public avowal of the general fact of our sinning and our sinfulness (James 5:16).

2. The ability to win over any and all sin depends upon a man's own will and affections (John 5:40, 7:17). If men will turn their desires over to God he will flood their lives with overcoming and delivering power, at the same time giving them keeping strength (Romans 6:12-14).

It will be better to lead one soul to a clear knowledge of success in Christian living than to deal in a slipshod way with many inquirers. This is one of the great advantages of doing the work of "Personal Evangelism."

3. We have seen many "rules for success," but the following quite simple ones will be found helpful:

(a) Make a complete surrender of the life to Christ (Rom. 12:1, 14:20, 21).

(b) Live a life of constant daily prayer, in an atmosphere or spirit of prayer, as well as audible participation in prayer at stated periods of time (Luke 18:1).

(c) Constant, daily meditation upon the Word of God (1 Peter 2:2; 2 Tim. 2:15; Acts 17:11, 20:32).

(d) Faithful attendance upon church services and participation in its ordinances (Hebrews 10:25; Acts 2:41-47). The beginning of feebleness in the lives of Christians is usually to be found in the violation of this and the rule just preceding.

(e) Keep busy in the Kingdom enterprises and

for the glory of Christ (John 1:41-43; Matt. 20:1-6). Rust reveals idleness and uselessness. Idleness is the devil's best opportunity.

4. In addition to these there should be the refraining from questionable amusements and pleasures. This needs careful and tactful emphasis with young people. There also needs to be the cultivation of the habit of reading good wholesome religious literature, for we become like unto that upon which we feed.

Christ must be our Lord (One who controls) as well as our Savior. He must direct our conduct, and our business is to serve him. We are “saved to serve” and in that service will be found our greatest safety. “The secret of the believer's life of victory is to let go and let God.”—Paul Rader. We must let him possess, rule, guide and control our lives (Gal. 2:20, 6:14; Col. 3:10-11).

QUESTIONS

1. Why ought we to avoid argument with the person who says that “he has tried and failed”?
2. Who is the saved man? Give Scripture to prove.
3. What are the chief causes for failure in Christian living?
4. How would you examine the one who makes this reply?
5. Quote the Scripture promises for the one who sins.
6. What is the secret of victory? What do you understand by the “Victorious Life”?
7. In your own language state fully how it is possible to live the Victorious Life.

8. From memory state the five rules for successful Christian living.
9. Quote Galatians 2:20; 1 Cor. 10:13, and Phil. 4:13 and 19.

CHAPTER VIII

Those Who Say: "The Christian Life Is Too Hard," or "There Is Too Much to Give Up"

We have considered those who have no conviction of sin and do not seem to care to be saved; those who are convicted of sin and are anxious to be saved but do not know the way of life. There are also those who know their duty, are anxious to be saved, but hold back for the reason above mentioned. It is probable that they are lacking in a full appreciation of spiritual values or else in will power to do their duty.

I: PARTIALLY PERSUADED

1. Every person who makes this reply at once reveals the fact that he knows that his present position is a wrong one.

The young man who came to Jesus (Matt. 19:16-22) was well satisfied with his condition, complacent in his self-righteousness and unwilling to do the one thing required to have eternal life.

2. Such a person needs to be taught that unless he changes from that attitude of life and begins at once to live a life of obedience he most certainly will perish(Romans 6:23). On the other hand

for one who is not professing to live the Christian life to charge God with being a hard taskmaster is both unfair and untrue. How can a man who has not tried know?

3. The fact of the matter is that the man himself is following the hard path (Prov. 13:1-15). Knowing themselves to be wrong, men are constantly being put to it to find some justification for their acts. The life of the sinner is the hard one, filled as it is with dangers, deceits, snares and pitfalls. Sin's ways are always hard ones (Isa. 57:21).

II: PEACE AND POWER

1. God demands that the sinner shall forsake his ways (Isa. 55:7). He is not left to his feelings, nor can he dictate terms, but God never demands the impossible (Phil. 4:19; 2 Cor. 12:9,10). God's power makes the impossible (for man) possible.

“The Cross that he gave may be heavy,
But it ne'er outweighs his grace.”

2. The path of obedience is the path to power. The path of wilful disobedience must surely end in punishment (Isa. 55:8-9; Prov. 14:12).

The one who allows the Spirit of God to govern his life will know (John 7:17) whether or not the

life of the Christian is hard, and none other can know (1 John 5:3; Prov. 4:18).

III: THE CHRISTIAN LIFE IS ADDITION, NOT
SUBTRACTION

1. The things one gives up are only the hurtful ones. That which is gained is a “pearl of great price”; surely one should be willing to give up the lesser in order to gain that which is of the greater value (Dan. 10:11, 12).

The question of amusements will have much to do at this point. Sympathy with the pleasure instincts, especially of young people, is imperative. Wholesale condemnation of questionable indulgence will not win confidence.

Pleasure of itself is not wrong, but safety and sanity must be exercised as well as sympathy exhibited. We shall accomplish more by wise leadership, restraint, suggestion and careful presentation of the truth than by wholesale condemnation. Make a careful distinction between moral wrong and spiritual harm. The keen edge of the spiritual life is easily dulled by contact with questionable practices.

2. Satan always raises these objections. Avoid a direct issue if possible by presenting the positive side of the Christian life: the gift of eternal life; the joy of companionship with Christ, and the peace and satisfaction of knowing beyond all doubt

that one's life is being lived aright and to God's glory.

Do not discount the joy of worldly pleasure. There is joy there, else the millions of earth would not be following that path.

But there is a greater joy, a higher and holier one, that "needeth not to be repented of," in Christianity. This joy does not disturb our peace of mind, tear down character, destroy the body nor condemn the soul (Gal. 5: 17-21; 2 Cor. 6: 14-18).

3. As has been suggested let us show that in refusing or neglecting to make a decision for Christ one chooses the wrong (1 John 2: 15; Luke 13: 3; Isa. 55: 7).

If possible let us get men to see the greatness and blessedness of the way of faith and service in the Kingdom. Offer every right and proper pleasure that can be indulged without hurt to conscience or dishonor to Christ. Growth in the spiritual life, a widening apprehension of the Light of Life and a deeper fellowship with Christ will soon settle all of these questions.

The first and the chief thing is to get men to believe and confess that they may have eternal life. The compensations God offers will more than make up for all one may lose in giving up sins or questionable practices (Romans 8: 28; Phil. 3: 7-8).

QUESTIONS

1. What is meant by an "appreciation of spiritual values"?
2. Why is the path of disobedience a hard one to follow?
3. What does God demand of the sinner?
4. Quote three passages showing how a person may know if the Christian life is a hard one.
5. What is the chief difficulty that is behind those who make this reply?
6. Can we set up ourselves as dictators of the acts and practices of the lives of others? Why?
7. What danger is there when we give dogmatic answers to questions as to what is proper conduct?
8. What is to be our attitude regarding pleasure?
9. To what joy should we appeal? Why?
10. What is meant by "the compensations God offers"?

CHAPTER IX

Those Who Say: "I Cannot be a Christian in My Business—I Will Lose My Friends"

It is a *fact* that God loves sinful men; that Christ died for the ungodly, and that salvation is conditioned upon man's repentance, unconditional surrender and childlike faith.

It is *faith*, not historical, but rather that which accepts the *fact* that Christ died for our sins according to the Scriptures that is required by God, to the end that salvation may become possible to him that believeth.

But for one to prejudge God's power to keep and to help a Christian to live as he ought to live, or the results that are to come after one has believed, is a false position to take, and one that is not assumed in connection with any other decision of life. God's requirements are simple, but the most simple things are big because they are simple (Micah 6:8).

I: THE TRUTH OF THIS STATEMENT

1. So far as some forms of business are concerned, there is much truth in this statement. While God's power to save is limitless, and also his keeping power, yet he does demand cleanness

on the part of his followers, and to refuse that is to be disobedient with all of the attendant consequences (Isa. 52:11).

There are some things incompatible with Christian living. Gambling or liquor selling, other than for legitimate scientific and medicinal uses, would be a contradiction for the professed Christian (2 Cor. 6:16-17; 1 Cor. 10:31).

2. There is, however, no legitimate, honorable line of commercial activity, if honestly followed, but that can be pursued by any Christian.

It is the devil's lie to say that business and Christian living are not compatible. Of course a business life can easily so consume one's energy and attention as seriously to hamper his Christian living.

3. If one's business, as now being conducted, is inimical to his Christian life, then his duty is clear, viz., change the occupation. How many saloon men we have seen who walked out with empty hands, trusting God, but leaving their nefarious business. We have yet to see one such whose needs have not been met (Phil. 4:19). They may not have continued to have all the luxuries of life, but their NEEDS have been met.

II: GOD'S ASSURANCE

1. "A man's life consisteth not in the abundance of the things he possesseth." God does not

promise in every case to reimburse, in like kind, the man who gives up his ill-gotten prosperity, but he does promise to give us much more than we have had, even though it be "with persecutions" (Mark 10:29-30).

The great question of profit and loss (Mark 8:36) has yet to be settled. No man can gain the whole world and keep his soul. Sam Jones is reported once to have said, "No man can possess \$50,000 and be a Christian." This was an absurd statement, but one that is true, if a man *loves* that or any other amount of money more than God.

To gain the world or any part thereof by the non-Christian method of violating the Golden Rule (Matt. 7:12) is the height of foolishness (Mark 8:36).

2. God has promised to care for his own (Phil. 4:19; Matt. 6:27-33) and the world has yet to record any failure of his to keep his promises (Ps. 37:25).

Those who take these things in their own hands and, being prospered in material things, set their store upon these "things" usually either lose them, fail to be able to enjoy them as the fruits of their labor, or else live to see them dissipated by wicked and careless children.

In any case there is to be a final adjustment (Luke 12:16-21).

The Rich Fool could carry none of his pelf into eternity. We can carry our money to the bank

but not into the grave. All that is to be of value hereafter will be that which we have done in this life (Matt. 25: 40-46).

III: FRIENDS, FRIENDS AND THE FRIEND

“Who can tell the value of a friend?” “A man is known by the friends that he keeps.” “If a man would have friends he must show himself friendly.”

1. The enemies of God are unworthy friends for any man. Ofttimes in our desire to be a “hale fellow,” our anxiety to be popular, we compromise with our conscience. Any man who does not wish for your success in Christian living at once convicts himself of being an enemy of God (James 4: 4), and no professed Christian can afford, nor has he any right, to continue to cultivate that sort of friends, not if he values his soul.

2. But the friends one gains among Christians, the companionship he has with Christ and Christian people, are more than a compensation for any loss he may sustain by parting with such false friends. Commit to memory Psalm 1:1-2. It is better far to have the “Friend that sticketh closer than a brother” (Prov. 18: 24).

QUESTIONS

1. After accepting the fact and acting by faith according to God's plan, what will be the result?
2. When and where does "feeling" enter?
3. Quote the Scripture showing what it is that God requires.
4. What is Paul's rule as to Christian conduct?
5. What promise can you offer to the one who leaves a sinful business life?
6. What can you offer to the person who has to make drastic changes in his methods of doing business?
7. Will a man really lose friends by becoming a Christian?
8. What is the real truth of this statement?
9. What assurance do we have to offer in such cases?
10. Are Christians to cultivate human friendships? Why?
11. What does the Scripture say about the friendship of the world?
12. Quote two Scripture references under each of the separate headings of this lesson.

CHAPTER X

Those Who Are Afraid of Ridicule and Persecution

Young people are more sensitive to ridicule and scorn than any others, though none of us welcomes that sort of treatment. Not to indulge in the popular practices of present-day social life is to incur an ostracism, with its accompanying word of scorn, which affects the brightest and most influential, as well as the seemingly less ambitious young people. Many are thus being kept out of the Kingdom (John 12:42-43).

I: BEGIN EARLY

1. Early conversion, proper training and a rounded development will largely anticipate such an answer as we are considering by preparing our young people against the day of testing and ridicule that comes to every one.

However, we do not control the homes of the land, hence we consider the youth himself who faces this question. The importance of having companions who are helpful calls for a twofold decision, first, that we choose that sort of friends,

the choosing of which will convince every one of our sincerity, and second, that we are to make our decisions so as to become leaders, thereby to win our friends for Christ. In this matter we ought to lead, and not be led.

2. A full realization of one's own spiritual condition, or as has been said, a right estimate of spiritual values, ought soon to convince any one that he cannot long continue in companionship with those who have no concern about, or are opposed to, a life of faith in Christ. To be complacent in such company and not to bear witness is to betray a serious lack in the quality of our faith (Matt. 10:32-33; 2 Cor. 6:17).

II: WE ARE NOT TO FEAR THE FACE OF MAN

1. We must not treat this excuse lightly, for often the bravest physical hero will easily crumple up when morally tested. Moral and spiritual courage are quite different from the physical.

Try to show that the fear of man is fatal (Prov. 29:25) and that the popular hero of to-day is most often the discarded idol of to-morrow. Fear, as the governing factor in our lives, of the opinions of the enemies of God, is the sure and fatal road which leads our lives into a snare and to defeat (Prov. 13:20).

2. There is the added danger of the fear of man that was suggested by the Master in Luke

12:4-5. Here we are shown whom to fear. "Serve God acceptably with reverence and godly fear." The fear of God is not cringing abjectness but is reverential and full of holy boldness.

3. Do not deny the fact that we are to expect persecution (Mark 10:29-30). Show rather that persecution is to be expected (2 Tim. 3:12). All who earnestly and in all sincerity seek to live the Christian life will suffer some sort of persecution, petty or otherwise.

III: IT IS HONORABLE TO BE PERSECUTED

1. The world delights to honor those who have passed through the dark days of great persecution and trial and have come off victorious. It is a great honor to have served some great man in the days of his obscurity and testing; thus the early disciples looked upon their testing. They thought it a great honor and a privilege to be considered worthy of such trials and testings (Acts 5:40-42).

2. Christ has set before us most clearly what it means to suffer with him (Matt. 5:10-12), but let us be sure that what we think is persecution is indeed and in truth "for righteousness' sake." Ofttimes these things come upon us as the result of our bad conduct.

3. The satisfaction that results from duty well performed (Matt. 25:21) is never to be compared with anything that is offered by disobedience. The

approval of those whose ridicule we fear is not always to be won by our compromise; more frequently we arouse their contempt: then too their praise is too often but “ashes of gold”; once we gain their approval it is soon lost.

The approval of the King surpasses that of the slave (2 Tim. 2:12).

4. There is also the strong possibility, even probability, that the one who makes this reply can win his companions if he will boldly and courageously come out on the side of Christ. Such a prospect ought to be enough to arouse the endeavor of all right-minded ones, especially the young.

The ambition, born in every normal person, to become a leader, is often quickened and led to great activity by taking the first step of open and avowed decision for Christ that is thus displayed. The feared ridicule and persecution were only threatened—not real. More often they will not materialize at all or will be lost in admiration and praise. Ridicule is also often lost even though our companions do not follow with us. A real friend never wishes us anything but good, nor does he try to influence us to evil.

5. We ought also to show that there is the promise of great reward to those who are the “overcomers” (2 Tim. 2:12; Rev. 2:7, 11, 17; 3:5, 12, 21).

QUESTIONS

1. Why do you think young people are more sensitive to ridicule than older ones?
2. Why is it not possible to live a life of compromise?
3. What is meant by the fear of man?
4. Why should we fear the evil one?
5. What do you understand by godly fear?
6. What is the usual effect when we take a clear-cut stand for the right?
7. What reward awaits those who suffer for Christ's sake?
8. What persecutions really do come because of such decisions?
9. To what ambition may we appeal in urging young people to accept and confess Christ?
10. Quote Proverbs 29:25; Matthew 10:32, 33, and Romans 10:9, 10.

PART THREE: DIFFICULTIES
(Concluded)

PART THREE: DIFFICULTIES (Concluded)

CHAPTER I

“I Have Not Enough Feeling”

I: WRONG SEEKING

Strangely enough for those who make this reply to the personal evangelist there is a passage of Scripture which seems to have been especially written to suit their case.

“And ye shall seek me, and find me, when ye shall search for me with all your heart” (Jer. 29:13).

This passage tells us plainly when men will find Christ but, like all other Scriptural promises, it has a condition, in this case only one, viz., a whole-hearted devotion to the search.

1. The trouble with many who talk after this manner is that they are seeking some peculiar and previously conceived physical or mental experience rather than the finding of him, a person. Or, they are looking for a duplication in their lives of that experience through which they have heard others tell of passing.

There are no two introductory experiences

exactly alike. Sometimes we are formally introduced to people, while at other times we are surprised by the unexpectedness or the informal manner by which we meet them. Few of us can remember the details. Still, the chief thing is the fact that we have met and have become acquainted.

So it is in the matter of conversion. Men are not saved by the fact of some formal or finished method whereby they meet or accept Christ; we are not saved because we experience the same sensations, say the same words or meet Christ under the same conditions that others meet him and are saved.

The main question is, "Are you ready to seek him with the whole heart?" If so, the real acceptance will soon follow.

2. It is well, in this connection, to remind such an objector that there is one who is seeking him (Luke 19:10, 15:3-19). It is never long before the seeking Savior and the seeking sinner meet.

The parable of the Prodigal Son (Luke 15) is a good illustration in point. The Savior seeking the lost sheep (Matt. 18:12 and John 10) is another good illustration.

3. Having thus presented the truth and located the real trouble, we need to show to such objectors the simple plain plan of salvation as suggested in Part One, Chapter VIII, also in Part Two, Chapter III.

The Devil's order is feeling, fact and faith,

whereas God's order is first fact, faith and then feeling. A recognition of the *fact* of our need, *faith* in the plan of salvation—the finished work of Christ—and then we may look for the resultant *feeling*. It is our duty to believe with the heart and to confess with the mouth (Romans 10:9, 10) and leave the feelings to God.

II: HOW TO SEEK

1. The seeker must come *as he is*, repentant it is true for the condition in which he finds himself, and, throwing himself unreservedly upon the mercy and grace of God, *trusting* him for salvation (not for feelings), and be willing to accept the gift of eternal life from his hands.

To follow any other method is but an evidence of a desire on man's part to do something which he thinks will be of value in the sight of God.

The joy and peace which Christians tell about is the result of coming to Christ—duty well performed—and no result can be expected until we do come. It is not our sorrow that saves, but our turning from sin (Isa. 55:7; John 1:12; Acts 16:31; Acts 2:38).

2. Often the difficulty in such cases grows out of the lack of any real conviction of sin. Hence it will be wise to use those passages and that method that will produce such a conviction of sin. See Part One, Chapters VIII and IX.

QUESTIONS

1. What passage of Scripture seems to have been written for such cases as are being considered in this lesson?
2. What is it that such persons are so often looking for?
3. What then is the main question?
4. What Scripture can you quote which reveals the opposite side of this matter?
5. What is the difference between the Devil's and God's order in the matter of feeling?
6. What is man's duty? Quote: Romans 10:9, 10.
7. Out of what does Christian joy grow?
8. Quote Isa. 55:7; John 1:12, and Acts 16:31.

CHAPTER II

“Inconsistent Christians”

We are all quite fond of advancing the thought that men ought to judge Christianity only by a study of the life and teachings of Christ, and not by the life and actions of his followers. Still, we cannot escape the fact that Christ is being judged by those who profess to be his followers, and why not?

“Even as the Father hath sent me, so send
I you”—

“Ambassador of Christ”—

Such passages suggest the close and intimate personal relation of the believer with Christ. Even as Jesus was a living revelation of God, so we are, and of a right should be—the representatives of our Master.

I: JUDGING CHRISTIANS

1. It is well to admit at the outset that there are hypocrites in the church. This may somewhat surprise the objector, but you are also to express

your sorrow and show him that such people are objects of contempt by all thoroughgoing Christians, and that efforts are constantly being made to reveal and dislodge them.

However, a counterfeit is evidence of real value, for men do not seek to imitate that which is of no value, and the greater the value the more persistent and constant the efforts being made to produce a counterfeit.

The Apostle James tells us that the hypocrite in reality deceives only himself and others not at all (James 1:22).

2. The fact that there are hypocrites in business, in the lodges, in politics and in every other relation of life is not given as an excuse for keeping ourselves aloof from such relations. Because there are false weights does not prevent our using scales; nor does the circulation of counterfeit money prevent our using the coinage of the land.

Every man must give an account of himself, not of the hypocrite, before God (Rom. 14:12, 2:1-6; Matt. 7:1-5).

Such an objector has no right to pass judgment upon others, for God will hold them responsible for their lives quite independently of the life of the objector (Rom. 2:21-23). When the objector comes to examine his own conduct it not infrequently happens that he is guilty of the very thing of which he is accusing the others.

3. For the objector to suggest that church members do things that he would not do reveals a proud heart, one that is either not willing to let Christ rule, or else one that is trying to justify its own conduct by hiding behind the weakness of some one else.

Furthermore, we are taught to “seek *first* the kingdom of God and *his* righteousness” (Matt. 6:33). Man is not justified in the sight of God by what he may do nor by the delinquencies of others—only by virtue of the righteousness of Christ. Judged by that standard we “have all come short.”

II: OUR PATTERN

1. Christ, and not any church member, is to be the model after whom we are all to pattern our lives.

Something of this difficulty must have been in the mind of Peter when he questioned the Master (John 21:21, 22) and the Master replied, “What is that to thee? Follow thou me.” See also Matt. 23:10 and Jer. 2:5.

There is another side to this matter. Why should we overlook all the *virtues* of men and dwell upon the faults of these professed Christians? The point of a needle can put out the sight of the sun. It is more profitable to see virtue than to look for vice (Phil. 4:8, 9). God will attend to

the necessary separation and punishment of the offenders (Matt. 24: 50, 51).

2. The objector may add that Christians have wronged him. Remind any such of the fact that that has nothing to do with God's dealings with him (Micah 6: 3, also Isa. 5: 3, 4). God's treatment of him has been faultless, and the undeserved daily blessings received are designed to lead him to repentance (Romans 2: 4).

QUESTIONS

1. Why have men the right to judge Christ by observing Christians and their conduct?
2. Why is it wise to agree with this objection?
3. What is it that men seek to counterfeit?
4. Who is deceived, the hypocrite or those who are observing him?
5. To whom must all men give an account of their lives? Give Scripture to back your answer.
6. Why has the objector no right to sit in judgment?
7. Quote Matthew 6: 33; James 1: 22, and Micah 6: 3.
8. How can you answer the one who says that his conduct is better than that of many church members?
9. Is it ever wise to look for virtue rather than for vice? Give the reason for your answer.
10. How may we answer the person who says that Christians have wronged him?

CHAPTER III

“It Is Too Late—I Have Sinned Away the Day of Grace”

Not always is the objection here mentioned due to an intellectual difficulty. Frequently it will arise because of a poor digestion, a general state of bad health, or a morbid temperament and too much introspection.

While it is always wise to examine self, still it is exceedingly unwise continually to dwell upon that examination once we know the tap root of our difficulty, and in nearly every case we will find that that tap root is unbelief. The patient who is always studying symptoms will certainly find that there is something the matter.

Prayerful, sympathetic counsel and reason, and a forceful presentation of the promises of God will usually suffice in the treatment of these cases.

I: TRY TO FIND OUT WHAT THE INQUIRER MEANS BY THIS STATEMENT

Generally his ideas are most hazy, and it is our business to seek to clarify his thinking.

1. Usually the inquirer has an idea that he has passed a given place, like “Past Redemption

Point” at Niagara, and that he has sinned so grievously, wilfully and persistently that all there is ahead of him is to meet death, at the falls, as it were.

To meet this we must make clear such a passage as that recorded in Genesis 6:3, which refers not to a cessation of the work of the Spirit of God with man as an individual, but rather is dealing with the continuation and not the cutting off of the race. The length of an individual life is not the question, and the verse and its context seem to indicate “that nothing but a cessation of the human race would put an end to the striving of the Spirit.”—Evans.

2. Such passages as Hebrews 6:4-6 and 10:26 are often so quoted as to bolster up the idea we have before us. If we read the first passage carefully according to the Revised Version we will see that it does not indicate an utter impossibility of being renewed, but rather the impossibility of such renewal *while* “they crucify to themselves the Son of God afresh.” It is while so doing that the impossibility arises.

Again (10:26) if a man who has once seen the cross of Christ as the only hope of his salvation shall then deliberately turn away, there is “no other,” or “any more” (or another) sacrifice for sin. There is no other place to turn.

3. Likewise in Hebrews 12:17 men sometimes are led to infer that a man may reach a point

where he cannot repent and turn to God. Let it be clearly understood that this verse in no way is referring to a man's relation to God, but rather to Esau's inability to change his father's mind with reference to the stolen blessing. This is an example of the danger of taking a passage out of its context.

II: SHOW THE INQUIRER THE WELCOME HE WILL
RECEIVE IN CHRIST

1. Perhaps the best passage to use with such people is John 6:37:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

It may be necessary to repeat this promise many, many times and perhaps over a long period of time until it is really sensed and appropriated.

Kindly, lovingly, but persistently dwell upon the idea of the readiness of God to receive, and press the question, "Have you been to Christ for forgiveness?" or, "Did Jesus cast you out?"

No man has the right to set forth the claim that it is too late, or that he has sinned away the day of grace, unless he has honestly and wholeheartedly gone to Christ for forgiveness. The world has yet to see that man who, having thus gone, has been cast out unforgiven.

2. Another most excellent passage is to be

found in Revelation 22:17, and still another in Romans 10:13. In this connection we ought to dwell upon the "whosoever." Whosoever *will* and whosoever *shall call*. Challenge him, his will and his call.

III: A WRONG INTERPRETATION OF PROVERBS 1:24-31

1. Here we must go back to the preceding verses where admonition is being given to the "son" (v. 10) and where "wisdom" (v. 20) is crying in the streets to those who are the "foolish" (simple) ones. It was not too late for such to turn, on the contrary, it was the proper time, but they were calling from wrong motives.

Over against this read such passages as 2 Corinthians 6:2 and Hebrews 4:7. An interesting sidelight will be found in Deuteronomy 4:29-31.

2. The case of Manasseh (2 Chron. 33:1-13) is a good illustration of the continued grace extended if the offended but humbles himself before God. See also the story of the Prodigal (Luke 15). The thief on the cross (Luke 23:39-43) also illustrates how a vile sinner, even in the hour of death, may be saved.

QUESTIONS

1. What is the most frequent cause of this difficulty?
2. What is needed in treating most of these cases?
3. What is it that the inquirer usually thinks he has done?

4. In your own language explain Genesis 6:3.
5. What is it that the writer to the Hebrews seems to have in mind in chapter 6:4-6? In chapters 10:26 and 12:17?
6. What should we endeavor to show to such inquirers?
7. Quote John 6:37.
8. When can a man claim the right to say that God will not accept him?
9. Quote Revelation 22:17 and Romans 10:13.
10. What is the correct interpretation of Proverbs 1:24-31?
11. Locate and name three good Scriptural illustrations which can be used in connection with cases under this classification.

CHAPTER IV

The Unpardonable Sin

Much unwarranted discussion has been offered on this question. Some evangelists have used it as a catch question, a discussion of which often served to augment their congregations by attracting the morbidly curious, or those who are argumentatively inclined.

It is really a simple question if men but take God's word at its face value, not trying to make the language say other than the commonly accepted meaning of the words.

While closely related to the subject of the last chapter, still it is different, though the treatment is very much the same.

I: FIND OUT WHAT THE INQUIRER MEANS BY THE UNPARDONABLE SIN

1. It almost seems as though we have to deal with an undefinable thing for so few men seem to have any clear idea of what this sin is.

Frequently the ideas of men along this line grow out of a misunderstanding of the words recorded in Matthew 12:31, 32. Read this passage carefully and at the same time the parallel passage

found in Mark 3:28-30, especially Mark's added words in verse thirty.

This passage clearly teaches that there is a sin that is unpardonable, but that sin is blasphemy against the Holy Spirit. That blasphemy consists in deliberately attributing to the devil the work known to have been performed by the Holy Spirit.

Now, ask the inquirer if he has been guilty of such an offense. So far as the writer's knowledge goes, he has never known a single person, or heard of a single one, who has thus deliberately blasphemed against the Holy Spirit.

2. Another passage that often tends to confuse men's thoughts in this matter is 1 John 5:16. This must be read carefully according to the Revised Version which leaves out the word "a" entirely, reading thus: "There is sin unto death." Thus it will be seen that these words do not refer to a specific sin for the committing of which there is to be no forgiveness. Indeed the implication seems to be rather that it refers to a state and not a particular act or sin.

3. The fact that the inquirer is concerned enough to talk about the condition of his soul, or is professedly anxious to be saved, is, of itself, evidence that no such a hardening process of the sin of rejection, such as Pharaoh experienced, has taken place in the life of the inquirer.

Therefore, it will be well to get his mind off the question of the unpardonable sin as soon as

possible, and turn his attention to these passages which promise forgiveness for “all manner of sin and blasphemy.”

II: HOLD OUT FORGIVENESS FOR “ALL MANNER OF SIN AND BLASPHEMY”

1. Perhaps the best passage for us to use is John 6:37, the last clause in particular.

“And him that cometh to me I will in no wise cast out.”

Kindly, but persistently, keep before the mind of the inquirer the question, “Have you been to Jesus?” and, “Did he cast you out?” Dr. R. A. Torrey relates the following: A man was once sent to me who was in the depths of despair. He had attempted suicide some five times. He felt that he had sinned away the day of grace and committed the unpardonable sin, and that the devil had entered him as he did Judas Iscariot. Day after day I used John 6:37. To every excuse and difficulty I would simply say, “Jesus says, ‘Him that cometh to me I will in no wise cast out.’” At last I asked him, “Do you believe the Bible?” He replied, “Yes.” “Well,” I said, “did not Jesus say, ‘Him that cometh to me I will in no wise cast out?’” “Yes,” he replied. I said, “Will you come?” The man fell back on the unpardonable sin, that he was possessed by a devil, but finally, with weak faith and great hesitation,

repeating the words of prayer placed in his mouth by Dr. Torrey, and standing solely and simply on the naked word of God, he came out of the struggle a victor.

2. The passage found in Hebrews 6:4-6 is addressed to apostatizing Jews who had renounced Christ and gone back to Judaism and not merely those who had sinned, but those who had "fallen away," clearly and definitely renounced and denounced Christ.

On the other hand read 1 Timothy 1:15, 16, then 1:13. This reveals how Paul, though he was a blasphemer and the chief of sinners, yet found pardon and abundant forgiveness.

Paul's forgiveness is an exhortation to all who see their sinfulness and the awful sin of blasphemy, to turn to the Lord "with the whole heart," and they will find that "he will in no wise cast out."

Sin is unpardonable only when persistently indulged, and of which man never repents.

QUESTIONS

1. Why is this question of the unpardonable sin so frequently projected into the minds of the people?
2. In your own language state the meaning of Matt. 12:31, 32, out of which so much confusion grows.
3. What is it that the Revised Version shows that John really had in mind in writing 1 John 5:16?
4. What is the great evidence in the life of the inquirer which

goes to show that he has not committed the unpardonable sin?

5. What should we early strive to accomplish in his thinking?
6. Quote John 6:37.
7. To what class is Hebrews 6:4-6 addressed?
8. What suggestion does Paul make that will be helpful in this matter?
9. Quote 1 Timothy 1:15.
10. When is sin really unpardonable?

CHAPTER V

“God Is Unjust and Cruel”

Manifestly we cannot fully discuss the whole subject of future punishment within the short compass of this chapter.

Those who hesitate to become followers of Christ upon the grounds above mentioned do so in spite of the invitations of the Scriptures, and always with a shallow knowledge of what the Bible teaches on this subject.

I: THE BIBLE TEACHING

1. The Bible alone gives us satisfactory hope as to the future, and the only true conception of the character of God. In it we see him as “love” (1 John 4:8) and also as a “consuming fire” (Heb. 12:29). A combination of these two ideas is set forth in 2 Peter 3:9, where he is revealed as being both loving and just.

The fullest and most impressive revelation we have of the place of future punishment comes from the lips of the Savior. Take his language as symbolical and its suggestiveness is too awful to contemplate. Take him literally, and we are,

or should be, impelled to flee from the "wrath of the Lamb."

He distinctly sets it forth as a place of conscious punishment, but as one that was not prepared for those who place their faith in him. Rather it is a "prepared" place for those who reject the grace of his salvation (Matt. 25:41).

2. One weakness of this reply arises from a false notion of God, that he is like unto a man who can be accused of sin.

His impeccable purity and holiness cannot brook, nor "behold," sin (Hab. 1:13). Of his creative acts and true holiness man cannot complain (Rom. 8:20) and to accuse him of cruelty in his deeds and dealings with men, to judge him by the standards of men, is to charge him with sin.

What is the mind of man that he should attempt to fathom the wisdom and knowledge of God? Read Isaiah 55:8,9 and Job 40:2.

3. The revelation of God given us in the Bible distinctly sets forth the idea that the goodness of God in no way prohibits or prevents the execution of his justice. Without punishment for the offense what need is there of a law against that offense?

Peter (2 Peter 2:4-6) clearly shows us what God did do in the past and what we can surely look forward to as to his dealings in the future.

The greatest words, however, bearing on this matter are those of the Master as recorded in Matthew 25:31-46. Comment is unnecessary.

II: THE PURPOSE OF GOD'S GOODNESS

1. That men, in this life, do not all receive a just reward for their merits and good deeds and that others fail of the proper punishment for their offences, every thoughtful man will concede.

This demands a future adjustment. It would be a travesty upon justice and maladjustment to conceive of a Nero as now enjoying fellowship with, say, a Moody or a Florence Nightingale.

There must, therefore, be some reason for the present suspension of the distribution of these rewards and punishments.

2. The Jews used to think of themselves as being the elect of God, so much so that no matter what inconsistencies and sins they might commit, as contrasted with the Gentiles, they would perforce be excused and saved. To meet this idea, Paul (Romans 2:4, 5) shows them that they cannot rely upon the tolerance of God on their behalf to suspend the punishment their inconsistencies and sins demanded. So to rely upon the mercy of God was to bring him into contempt before men.

Rather than this, the purpose of God's tolerance of such conduct and not at once bringing them to book was that through his suspension of judgment they might see his mercy, accept his pardon, and escape the natural and necessary punishment their deeds demanded.

3. God longs to have us saved (2 Peter 3:9)

but if we do not accept his overtures of mercy (and that is within the realm of our wills) and turn from our sin, his judgment, though temporarily suspended, will surely fall upon the offender. See Ezekiel 33:11. A striking Scriptural illustration of this principle is to be seen in the overthrow of those of the days of Noah, who made light of the building of the ark and those of the cities of Sodom and Gomorrah who refused to flee when warned (2 Peter 2:4-6).

4. Perhaps some sorrow or anguish through which the inquirer is passing may call forth the complaint we are considering.

If so, read carefully Hebrew 12:5-7 and 10-12. Such cases must be treated tenderly, showing that God is dealing in love, and emphasize the Master's words about the servant being as his Lord (Matt. 10:24). Also bring before them the "happiness" promise in Matthew 5:4 and that the Savior too has been along that way (Isa. 63:9). Lead them to see that such afflictions are but for a moment and "are not to be compared" with the glory that is yet to be revealed (Romans 8:18 and 2 Cor. 4:17, 18).

No man would think of any possible cruelty on the part of God if he could but truly realize the depth of his sin and offence in the sight of God (Matt. 22:37).

Be sure to emphasize the wonderful love of God for the sinner (John 3:16 and Isa. 53:5).

QUESTIONS

1. What is the twofold character of God revealed to us in the Bible?
2. Look up and tell what Christ suggests to us as to the nature of hell.
3. What false notion of God does the subject of this lesson suggest?
4. Why is it folly for men to judge God?
5. Wherein does it become sin for man to judge God?
6. What is the purpose of God's goodness?
7. Quote Romans 2:4 and 2 Peter 3:9.
8. How would you deal with one who thus complains of God because of some sorrow or anguish through which he is passing?
9. Give some Scriptural illustrations of how God has dealt in judgment with those who are impenitent.
10. Quote John 3:16 and Isaiah 53:5, 6.

CHAPTER VI

“Why Should Christ Die for Me?”

It is not our purpose to study the various theories of the Atonement—that act or process whereby sinful man reaches an “At-one-ment” with a holy God.

Every man has a creed the moment he makes a statement, written or oral, of his beliefs. However, no man is ever saved by a creed, his own or another’s, even though that creed may have been set forth by an ecclesiastical body.

For this reason we shall not deal with the theories or creeds regarding the Atonement, but try to answer the question of this lesson in the light of what we believe to be the plain, face value meaning of the Word of God.

I: ASCERTAIN THE HONESTY OF THE INQUIRY

1. By this we mean that some men ask this question who are mere triflers, seeking to sidetrack the personal evangelist by precipitating a metaphysical discussion, thereby to avoid the doing of what they know to be their duty or else to hide from the truth of God.

But some men are honestly puzzled over the idea that one man could die in the place of, or for the offenses of another. With such it may be well to use Romans 9:20. Even so, it must be used with such evident sincerity and friendliness as to avoid the impression of any dogmatic superiority on the part of the personal evangelist.

Expiation and satisfaction are the price God has paid, in the person of his Son, for the offense and penalty of our sins. The resulting benefit, on behalf of the sinner, is that propitiation and reconciliation are his and he is free.

2. If convinced of the sincerity of the inquirer, try to show him how in every realm each great advance to higher and better things has come through sacrifice and pain. The mother gives life to the child amidst labor and anguish. Civilization has always advanced at the cost of blood, travail and sacrifice, with the innocent suffering for the guilty until right has become might.

“That men may rise on stepping stones
Of their dead selves to higher things.”

II: SHOW THE INQUIRER THE DEPTH OF HIS SIN

1. We have already shown that a pure and holy God must, by the very nature of his being, demand absolute purity of his followers.

It has also been brought out that none has ever

attained to that purity, save one, the Lord Jesus Christ. It is not a question of the quality nor even the quantity of man's guilt, but the fact that he is to the least degree at all guilty that condemns him in the sight of God.

Human goodness and morality do not fit men for entrance into the kingdom. Cornelius was good according to human standards (Acts 10:1-6) and Paul, who boasted of his righteousness (Phil. 3:4-8) could not claim eternal life on the basis of his own goodness.

All life and progress are made possible by the higher reaching down, seizing upon the possibilities of the lower and raising it up into the realm of the higher. The vegetable feeds upon and lifts the mineral; the animal, the vegetable; man feeds upon these and they in turn become a part of humanity. Likewise humanity enters the spiritual kingdom, not by evolving itself upward, but by the condescending grace of God reaching down and lifting it up so that it becomes a part of his spiritual kingdom.

The only way we can enter this physical life is by being born into it. Likewise our only method of entrance into spiritual life is by the new birth (John 3:7). Thereby there is implanted within us the eternal life principle and we become "the sons of God."

2. Sin so separates us from eternal life that it is impossible to attain unto eternal life. There is

demanded a “propitiation” for our sins—a sinless offering, and “he who knew no sin became sin for us.” What man could not do, Christ, the sinless one, taking our place, did for us.

If we can but show the doubter the greatness and the depth of his sin it will be easy to point such an one to the way of life, as already taught in these lessons.

The clearer the light the more easily are imperfections seen; the closer a sinful man gets to the Perfect One the more vivid and real becomes the evidence of his sinfulness and the more ready he is to accept the “righteousness which is in Christ.”

III: THE GREATNESS OF GOD’S LOVE

It is an oft-repeated assertion, but one that needs constant emphasis that “God is love.” This is the essence of his being: but, that we might comprehend that love, it was “made to be seen” in the Son. Even so—

“The love of God is broader than the measure of
man’s mind,
And the heart of the Eternal is most wonder-
fully kind.”

Try to get the inquirer’s mind fixed upon those passages which reveal the love of God (John 3: 16;

Romans 5:6-8; Isa. 53:6; Gal. 3:13, and 1 Peter 2:24).

The prize of the knowledge of and fellowship with Christ was looked upon by the greatest intellect of the ages (outside of Christ) as being so superior to all things else that they could only be compared to refuse, to "dung" (Phil. 3:7, 8).

QUESTIONS

1. What is meant by the Atonement?
2. What is a creed?
3. Quote Romans 9:20.
4. Why should we use this verse with care?
5. How has human life always made progress?
6. Why, in considering the subject of this lesson, should we try to show men the depths of their sin?
7. Give some Scriptural illustrations which show that human goodness does not merit salvation.
8. Give an illustration which shows how alone we can enter the spiritual life.
9. What does sin do and what did Christ do that we cannot do?
10. What does a great nearness to Christ do to men?

CHAPTER VII

“I Do Not Understand the Bible”

By the subject of this lesson we are not considering those who are skeptical of the truth of the Word. That subject will be considered in a later lesson.

I: A PROPER OBJECTION

1. We need to show men that there are but few things, some would say none, that we can prove by a mathematical demonstration. Most of the daily experiences of life, such as eating, accepting checks upon the bank, the use of electricity, the telephone, telegraph, or the gas engine are accepted without a question being raised as to even a partial understanding of the principles which govern their use or those experiences.

2. Once before we have suggested that spiritual things can only be spiritually understood. That is the teaching of Paul: “But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them because they are spiritually discerned” (1 Cor. 2:14).

The reason why many men cannot understand

much of the Bible is because they are spiritually blind. Edison is an authority on electricity, but cannot by any stretch of imagination be quoted on the Bible or matters spiritual. One word from a spiritually minded old mother in Israel is worth ten thousand idle speculations from one who lacks spiritual enlightenment.

Once men are converted the Spirit will soon make them to understand the Word (Luke 11:13). God's thoughts, the thoughts which he by the Spirit implants within us, have nothing in common with the natural thoughts of men (Isa. 55:8, 9; Romans 11:33).

3. The beginning of wisdom is the fear of God (Prov. 1:7), and much of the so-called lack of comprehension of God's Word is due to the foolish habit of "striving about words" (2 Tim. 2:14). If there is anything which delights the heart of the devil it is to get up an argument, to strive about words. Never does such striving promote any testimony as to the cleansing power of the blood. One word of positive experimental testimony is worth ten thousand words of idle talk about things we do not and most likely can never satisfactorily explain.

4. Even Peter did not profess to understand easily and fully all of the words of revelation (2 Peter 3:16-18). This does not mean that these words are not true nor that he rejected what Paul said.

Things that once were done and difficult to understand become clear as study and years of experience pass. What is now to human wisdom a dark path, seemingly impossible to follow, becomes a clear path when revealed by the wisdom which is from above (Ps. 119:18).

II: HOW TO UNDERSTAND

1. In the study of the sciences, or in learning a trade, the student or apprentice places himself under the instruction of one who can teach, and obediently follows his directions. To do otherwise is effectually to shut the door of knowledge.

Spiritual knowledge comes by the same process through which all other knowledge is gained. To gain it we must first of all put ourselves in a receptive and obedient state of mind, and secondly, by persistent effort, follow on to know.

2. The Holy Spirit has indicated that perfectly practical and common sense method whereby we may attain to spiritual understanding (John 7:17).

This is the great pragmatic test of, "Will it work?" The answer is, "Try it and see." Will the bridge uphold me? Try it. Is the Bible true and are the promises of salvation true? Try them and see.

C. H. Spurgeon once illustrated the way out of this difficulty by the act of eating fish. We eat the

flesh and lay aside the bones. Not being able to eat the bones does not spoil our appetite for the flesh. There is so much of the Bible, enough to be saved, to comfort and to guide our lives, which we can understand, that it is foolish to reject it all because now and then we encounter a bone (usually one of contention) that we cannot digest or “understand.”

3. God has repeatedly thrown out the challenge whereby we may know and understand if we only follow his instructions. Psalm 119:18 indicates the necessary attitude one must take if he would understand the Bible.

James 1:5 was written not alone for those who doubt the course of their Christian conduct, who are seeking guidance, but also for all who lack wisdom of any sort, and in particular as regards the Word of God.

QUESTIONS

1. What illustrations do we have from daily life that help to meet this difficulty?
2. How are spiritual things understood?
3. Why, according to Isaiah, are the things of God so little understood?
4. What is the danger in striving about words?
5. What was Peter's difficulty about the writings of Paul?
6. How does the student or apprentice go about learning?
7. Quote John 7:17 and James 1:15.
8. In your own language give Spurgeon's illustration.
9. What is God's challenge along this line?

CHAPTER VIII

“I Cannot Believe”

I: THOSE WITH WHOM THIS IS A REAL DIFFICULTY

1. Granting the honesty of this objection we ought to ask such a one: “What is it that you cannot believe?” or, “What is the difference between Christian belief and any other belief in life?” Mr. Moody once pressed these questions upon a man with whom he was dealing until he replied, “I can believe God, but I cannot believe myself.” Mr. Moody was quick to say to the man, “I don’t want you to believe yourself but believe, have faith in, trust God.”

Very often when we pin him down we find the inquirer is puzzled over some particular portion of Scripture or some one of the doctrines of the church. Important as it is to believe the Bible, still we must remember that we are saved not by believing the Bible, for it is only a written record, but we are saved by our faith in the work of Christ (John 3:36, 5:24 and so forth).

If we persistently keep the minds of men on this essential fact and emphasize the principle that we should “believe our beliefs and doubt our doubts,” men will soon see the light.

It is our faith in Christ, not what we believe about some doctrine or incident as recorded in the Bible, that saves us. Use such passages as Acts 16:31; John 3:16, 3:36, 5:24, and Romans 10:9, 10.

2. Once we get men (and this difficulty is chiefly among adults or those of the later adolescent age) fully to trust Christ and begin an honest study of God's Word, these secondary questions will soon be answered.

It is a law of personal evangelism that we should avoid the discussion of questions of secondary importance in doing our work. Keep close to the matters of individual sin and of salvation through Christ.

Spiritual things are spiritually discerned (1 Cor. 1:18, 22) and the unsaved man is unable rightly to understand and comprehend most of these difficulties. The vital thing is first of all man's relation to Jesus Christ as Savior, Lord and Master.

II: THE UNWILLINGNESS TO BELIEVE

1. Some men, once they are cornered, will reveal the fact that their difficulty is not in their inability to believe, but rather in an unwillingness to believe, because to believe would involve the forsaking of known sin. Remove one difficulty and such person will readily produce another. Tell him

where Cain got his wife, why Noah alone should have been saved, or why the first-born were killed in Egypt, and he is no nearer entering the kingdom.

Remove his difficulty and he is not honest enough to face the real, the vital question of accepting salvation by faith. It is generally not very difficult to reveal such a state of life on the part of the inquirer. Once having shown him, use Isaiah 55:7. The thing such a man needs is to forsake his sin, his way, and turn to God's way, to turn from *his* thoughts to God, who will have mercy upon him and abundantly pardon.

2. We must show this class of persons what belief really is. We believe in God exactly as we believe in our fellow men. If we truly believe a man, we accept his word as truth and govern our acts in accordance therewith. If I believe my business friend, I accept his check, go to the bank and get the currency. Believing the physician, I accept his diagnosis and take his prescription. The test of our faith is experience, and we do not reverse the order.

Knowledge comes in three ways: consciousness, evidence or experience, and testimony. Most of what we know comes by testimony and the proof is experience.

The challenge is out whereby we may *know* (John 7:17). Ask the inquirer if he has done the will of God, has surrendered his will to that

of God. Knowledge of the will of God may be had for the asking (James 1:5-7) and the record of the gospels was written for the express purpose that we might believe on Jesus Christ and “believing we might have life through his name” (John 20:31).

3. After all, human conduct is largely governed by the pragmatic test—“Will it work?” Not for long do men keep that machine which does not do that for which it was created. Mankind soon abandons that idea which experience has proven unworkable. The test of an invention is its workability; thereby is proven its value to mankind.

By the application of this principle man may know for a surety the personality of God, the salvation of Jesus Christ, the leadership of the Spirit and the truth of the Word. “He that doeth . . . shall know.”

Most of us do too much talking. Let the Word speak. Argument will not suffice: get men to *act*. A devotional presentation of the Bible will meet most difficulties. Those who are doing the greatest work in the world generally say the least about it. Present the Word of God, call for action and difficulties will soon vanish.

QUESTIONS

1. How much and what must we believe in order to be saved?
2. What does it mean when we say that we are not saved by believing the Bible?
3. Among whom is the difficulty of this lesson chiefly found?
4. What essential truths should we emphasize?
5. Who can understand spiritual things aright?
6. What is frequently the great reason for a professed lack of belief?
7. Locate and quote a good verse to use with such persons.
8. In reality what is belief?
9. How may I know the truth about God?
10. Quote and apply John 7:17 and John 20:31.
11. What is it that so largely determines human conduct?
12. What is the concluding principle stated in this lesson?

CHAPTER IX

Doubt and Doubters

“I do not seek to know that I may believe, but to believe in order that I may know.”—Augustine.

The Scriptures tell us of those who could not enter the Promised Land because of “unbelief” (Heb. 3:19), and admonish us constructively to help those who are weak in faith, but not by vain arguments,—“doubtful disputations” (Rom. 14:1).

Duty that is neglected, bad health conditions, too much introspection or sin in the life (Isa. 59:1-3), are frequent causes of doubt.

I: THE PERSONALITY OF FAITH

1. Honest doubt is not a disgrace, and the honest doubter will usually capitulate when brought face to face with faith that is personified. Saul of Tarsus was an honest doubter but, brought face to face with Christ on the Damascus road, yielded and became Paul the Apostle. Christ, the person, won his allegiance.

Doubt disturbs many lives, but it is an excellent opening for the personal evangelist if approached

prayerfully, courageously and sympathetically. It is not doubt, however, that wins victories. "A man has more power through believing one thing than in disbelieving ten thousand."—Trumbull.

Only a believer in whom faith is objectified can lead the doubter to Incarnate Truth and he will answer the doubter,—“I am the way, the truth, and the life.” Doubt sees in the fog a bogie which nearer inspection reveals as a brother beloved. The personal evangelist’s task is to lead the doubter to his Brother.

2. To disregard or petulantly dismiss the doubter with impatience and irritableness is unwise, senseless and selfish. Kind, patient and persistent presentation of the Word of God backed up by a life of consistent Christian conduct, the use of a clear brain and discreet dealing will be sure to win an ultimate and satisfying victory.

Much doubt is exaggerated. Exaggerated feelings, warped and exaggerated ideas of sin, of the Bible and Christian experience, must be kindly but firmly met, and the real issue clearly defined. Alone, not in the presence of others, deal plainly, directly and fearlessly, avoiding a controversial, belligerent or critical spirit, constantly holding forth the mirror of God’s Word.

3. There are, of course, dishonest doubters and sometimes these may deceive even the elect. Such men are generally trying to cover their sin by presenting a face of doubt. True, some of these are

self-deceived, but the Holy Spirit can use the Word to show themselves to themselves. (See Chapter IX, Part One.)

4. The dangerous doubter is that pessimistic, sanctimonious man who can see nothing of good in the world, who has no faith in his fellow men and doubts if Providence has anything to do with the affairs of men.

But Browning's theory, "God's in his heaven—All's right with the world," is equally an fallacious view of life.

Such men need the Bible. Point them to Jesus weeping over the city; show them the Man of Sorrows eating in the house of the publican, Zacchæus; that he dealt in tenderness with the harlot, rebuked license in life and government, and found joy in seeking and saving the lost. He went about "doing good" and in so doing did the "will of the Father."

If we bring these great facts to the doubter, the Holy Spirit will disarm him and unitedly we will go forth to do a great work for Christ.

II: THE SUPERNATURAL CONTROVERSY

1. In a later lesson we will deal more fully with the question of skepticism.

The great combat of the human mind has always been that of the supernatural. In one age it has revolved about the matter of the Resurrection, in

another the Virgin Birth and anon the question of Miracles.

“We are the stewards of the mysteries of God” and the man who only believes and passes on to others the things which his finite mind can understand is no churchman at all. Belief in the supernatural is primary. Augustine’s mother believed and followed him through all his life of wickedness till the preaching of a great soul stirred his intellect, touched his conscience and led him out as the great apologetic,—he who erstwhile had doubted.

2. We quote from Dr. John Timothy Stone:

“Let us bring the men who doubt to the Cross. Let us neither antagonize nor argue, but work out the problem together at his feet. Let us use patience (1 Thess. 1:3), wisdom (James 1:5), sympathy (Heb. 12:1-3), and, more than all, let us pray with them, pray in the power of the mighty prayer of Paul (Eph. 3:14-21) and in his words to the church at Philippi (Phil. 4:6). Let us crown our faith with Philippians 4:13, knowing that ‘God will supply all your need’ (4:19).”

QUESTIONS

1. Why were some kept out of the Promised Land?
2. What are some of the causes of doubt?
3. What caused Saul to become a Christian?
4. What did Henry Clay Trumbull say about doubt?
5. Why is it bad for us to disregard doubt?

6. What should be the rule for us to follow in dealing with doubters?
7. What course shall we follow with dishonest doubters?
8. What can we show the pessimistic doubter?
9. What is the great contest of the human mind?
10. Why should we accept the supernatural in Christianity?
11. What are the things Dr. Stone suggests for our use in dealing with doubters?
12. Quote James 1:5 and Philippians 4:13 and 19.

CHAPTER X

The Need of Confession and Church Membership

There are two methods of confession of faith, the oral and the symbolic.

The Baptist position that salvation is quite independent of church membership is often seemingly contradicted by the very insistence put upon its place and importance.

While joining the church and the putting on of Christ by baptism are essential to obedience and important to Christian living, still we need to remember that salvation is dependent not upon these acts, but upon a faith which confesses Christ as Savior and Lord (Romans 10:9, 10).

I: THE CHURCH

A New Testament church is a body of believers in Christ (Eph. 1:22, 23), an institution that is God-given and that speaks of and for him. It was purchased at a great cost, even the blood of Jesus and it has but two sets of officers, pastors and deacons; likewise two ordinances (not sacraments), Baptism and the Lord's Supper.

Ignorance concerning the origin, perpetuity and the final triumph of the church is inexcusable. The New Testament teaching is clear, concise and conclusive.

2. Early in life we should teach the meaning of church membership. Pastors should hold instruction classes, teaching the facts of repentance for sin, confession before men, faith towards God and the Lordship of Christ as the conditions for membership therein.

“The church is an organization of the forces of the kingdom” and as such it manifests to the world the life of which it is composed.

“It is both a duty and a privilege to guide the young (both in age and in the experience of salvation) into alignment and alliance with the New Testament church.”—Dr. P. E. Burroughs.

This does not mean coercion, but gentle moral suasion.

II: THE ORDINANCES

1. *Baptism.*

(a) Having brought a lost soul to know the joy of salvation, it is as natural for him to confess that fact by word and in symbol as it is for the rose to bud and to blossom.

The question of children making a confession perplexes many a parent, or else—tragedy to record—it is ignored or neglected.

Children differ widely in their development, and the Bible gives no explicit directions in the matter. None can challenge the fact that baptism, as a public confession, should come as early as there are appearances that evidence a mind and heart that are yielded to the Savior, and that he is enthroned as Lord of the life. The Word and human experience favor an early age for baptism.

(b) We must set before men the incorrectness of the teaching of baptismal regeneration. At the same time clearly present the truth that baptism is an act, in water (Acts 8:38, 39), designed as a confession (Gal. 3:27), as an answer of a good conscience (1 Peter 3:21) and an outward manifestation of an inward act of grace (Titus 3:5).

Baptism is a symbol, not a sacrifice nor a sacrament (Romans 6:3-5), that we are to walk in newness of life. It is a symbol of the fact that we have died to sin and been buried with Christ and that we are raised to the newness of a life of acceptance before God and that we shall finally be raised to life everlasting (Col. 2:12).

2. *The Lord's Supper.*

Emphasize that this is a memorial of Christ's death, "till he come," and that it is to be preceded by baptism. This is the teaching of every body of professed Christian believers.

While it is truly the "Lord's table" yet there is not in his Word any suggestion that we are to invite to its participation any others than obedi-

ent believers and there are warnings that we shall not “eat and drink unworthily” (1 Cor. 11:27).

The Lord’s Supper is a privilege not lightly to be esteemed or neglected. It reminds us of the work of Christ on our behalf, strengthens our faith and inspires our hope. By it we commune with an unseen Lord, our souls open to him and, in the consciousness of his presence, we go forth with renewed faith, courage and strength to undertake the tasks of life.

For the New Testament order of the ordinances read and ponder 1 Cor. 11:17-34.

QUESTIONS

1. What should accompany, or is one evidence of, conversion?
2. Quote Romans 10:9,10.
3. What is one danger of pressing too hard the matter of church membership?
4. How early should children be baptized?
5. Wherein does opposition to early baptism often arise?
6. Outline clearly what baptism is and its purpose.
7. What shall we do if parents are opposed to the baptism of their children?
8. Define clearly the church.
9. What is the purpose of the church in the world?
10. What is, and what is the purpose of, the Lord’s Supper?

**PART FOUR: SPECIAL CLASSES
AND SUGGESTIONS**

PART FOUR: SPECIAL CLASSES AND SUGGESTIONS

CHAPTER I

Those Who Lack Assurance

No man can help others if he, himself, lacks assurance. The personal evangelist must *know* and be absolutely certain that he has eternal life before he can with any continued success lead others to become Christians.

Much of the uncertainty along this line is due to a dependence upon feeling, or an acceptance of the words of man—a seeking after the experience of others.

Dr. Torrey has wisely separated those who lack Christian assurance into two classes; those who are ignorant of the grounds of assurance and those who are living lives of sin or of disobedience and hence are fearful that the results of their lives may separate them ultimately from God.

I: THOSE WHO ARE IGNORANT

Any Christian who takes the Scripture record at its face value will have sufficient testimony that he

is saved. It is the privilege of all to know this fact.

1. We have repeatedly shown that salvation does not to any degree depend upon personal goodness. It is not offered to those who propose to be good, nor guaranteed to those who hope that God will eventually be good and gracious to them. "Salvation is an act with a view to a process." By the act (of belief) we become the "sons of God" (John 1:12) and upon the unconditional declaration of God's faithfulness he has promised to save and to keep all who put their trust in him (Jude 24).

2. The cure of uncertainty is certainty. By his word (1 John 5:13) we have an official title deed to eternal life. See also John 1:12, 5:24, 3:36.

From these passages we see that the ground of our assurance is the very trustworthiness of Christ and "without faith it is impossible to please God."

Too many make the mistake of believing man, but fail completely to trust God. Old things do pass away and there are normal Christian emotions and desires that come to the believer but they follow, they do not precede, the repose of faith.

3. The argument of the Apostle James where he contends so earnestly for justifying works concerns itself with the fact that man judges the Christian believer by the outward, observable, acts

of his life. Faith alone justifies a man in the sight of God (James 2: 23).

Of course it is beyond doubt or question that when Christ comes into the human heart the results will appear in a changed life, a new relation to God, attitude toward prayer, love for the Word, relation to sin and the reaching out after the unsaved.

We do not try to answer the query (man is not to be the judge) as to the genuineness of man's confession of faith, though the evidences ought to be enough to convince the most skeptical. But granted that one has a real and a genuine faith, then on the authority of God's word we dare declare the impartation of eternal life, the "gift of God" (Romans 6: 33).

It is also true that his spirit "beareth witness with our spirit that we are the children of God" (Romans 8: 16, 17).

II: THOSE WHO LACK ASSURANCE BECAUSE OF SIN OR DISOBEDIENCE

Turning again to the First Epistle of John we find it to be full of references to the assurance of the new life in Christ.

1. Examining those who profess faith, John tells us that "we know him, if we keep his commandments" (1 John 5: 2) (there is here no reference to the law of Moses). "In this the children

of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother” (1 John 3:10, see also John 6:28, 29).

2. The experience of fearfulness comes to all of us in our relations to our friends whenever we do them an injustice. In a higher degree the confidence due to his abiding presence in our lives will be clouded by sin or marred perhaps and temporarily lost by the depression of physical weakness or dimmed by disobedience. For us to depend upon experience as primary is to sweep away all grounds of assurance.

3. The indwelling Son of God is an abiding fact not to be confused with the changeable experience of our daily lives.

Frequently it will be wise to ask bluntly, frankly but tenderly, the question, “Do you know of any cherished sin or anything in your life that is wrong or that troubles your conscience?” Then use Isaiah 55:7.

4. The Bible uses the word “assurance” as a repose of our faith in the faithfulness of God (Heb. 10:22); as a confidence that grows upon us as we enter into the vastness of the revelation of God’s grace in Christ (Col. 2:2); and as a conviction that his promises concerning the future will surely be fulfilled (Heb. 6:11).

QUESTIONS

1. What two classes lack assurance of being saved?
2. Upon what does salvation depend? Give Scripture to prove.
3. What two witnesses to eternal life do we have?
4. Quote 1 John 5:13 and Romans 8:16.
5. For what is the Apostle James contending in his argument concerning works?
6. What results should normally appear in the life of the believer after he has accepted Christ as his Savior and Lord?
7. Whence comes eternal life? Quote Romans 6:33.
8. How many times does the word "know" or its equivalent occur in the First Epistle of John?
9. What will always cause fearfulness and uncertainty?
10. What will be a wise question to ask? Quote Isaiah 55:7.
11. Give three Bible uses made of the word "assurance."

CHAPTER II

The Backslider

I: WHO IS THE BACKSLIDER?

In this present discussion we are not considering the question of the eternal security of the believer. Christ did enough on the Cross to enable God to save us righteously and to keep us as well (John 1:12).

By regeneration we become legitimate children of God, "joint heirs" with Jesus Christ, and who is to change our parenthood or dissolve our sonship?

We do have in mind in this lesson that very large class who call themselves backsliders. No two of these cases are alike and there are many professed Christians, or at least church members, who are, judged by the fruits of their lives, living in a backsliding state though they might resent such a charge.

Scripturally we have ample illustrations of backsliding, that state of Christian living where one is not in fellowship with God in Christ Jesus.

My broken or wounded arm may be useless and a hindrance to me, but it is still in vital relation to my body and can be restored to its proper use and importance; so with the backslider.

To know our perfect standing in Christ is the greatest incentive to holy living. Heart searching and moral judgments will follow a comprehension of the grace of God. Each healthy member of the body pulsates to the heart and obeys the behests of the head, so each child of God must be a healthful member of the body of which "he is the head."

II: THE CARELESS OR INDIFFERENT BACKSLIDER

Nothing so quickly arouses the disobedient child as the sharp word of reproof from a just parent. So our best agency is to use God's word.

1. A good passage for us to use is Jeremiah 2:5. By this we throw the burden of justifying the life of the backslider upon himself and reveal to him the folly and ingratitude of forsaking God and a Savior who has done so much for him.

If possible get the backslider to see the bitterness, the folly, heart-burnings, misfortune and trouble that come to all who forsake the right walks and actions of life, to the man who fails to do his whole duty, the one who turns from a "fountain of living waters to a broken cistern" (Jer. 2:13).

2. It is well with some to review the list of those who have forsaken the "right paths." Every one will know of many such cases from his personal experience and we have Scriptural illustrations as well.

- (a) The case of Solomon, 1 Kings 11:9.
- (b) The prodigal son, Luke 15:13-17.
- (c) The cities of the plain, Gen. 19, or Amos 4:11, 12.

The Bible is full of God's call to backsliding Israel. Yet Israel kept turning to its false gods and sinful pleasures and did not fully learn the lesson until after the Babylonian captivity.

So we may emphasize over and over again the thought that men must prepare to meet God, and that too in such "an hour as ye think not" (Matt. 25:1-13).

III: THE SORROWING BACKSLIDER

Here we have quite another class, one which in one way is the easiest, and yet in another, the most difficult with which to deal. In the next lesson we will consider the sorrowful one who fears that as a backslider he is forever lost.

1. For those who are sick of their backsliding and long for a new and a better experience point them to Jeremiah 3:12, 13. Here they will see God's readiness to accept them and that upon one and only one condition, that they acknowledge and turn from their sins (Isa. 55:7).

Another tender passage of invitation is Hosea 14:1-4. God, the injured one, invites the backslider to return, promises to heal him and to love him freely and that upon one condition, that he

take words of confession and return to him. See also Jer. 29:11-13; Deut. 4:28-31, and 2 Chron. 7:14.

2. If we take the New Testament we may use 1 John 1:9 which is addressed to believers, though of course we are justified in using it with the one who has never made a confession of faith.

1 John 2:1, 2 will be useful but the great classic is the Master's tender regard for backsliding Peter, Mark 16:7. Also use Luke 15:11-21 as a fine picture of the loving reception from God that awaits the returning backslider.

Be sure to instruct the one who thus returns how to live the victorious life. See Chapter VII, Part Two.

QUESTIONS

1. What two classes of backsliders are considered in this lesson?
2. Give a definition of backsliding as the term is here used.
3. How can you show where the fault lies?
4. What is the result of backsliding?
5. Give some Old Testament illustrations of backsliding other than the ones mentioned in this lesson.
6. What is God's attitude towards the backslider?
7. What are God's conditions for healing the backslider?
8. What are some passages in the New Testament that we may use with the backslider?
9. Tell how you would use the incident of Peter's downfall.
10. What must we be sure to do for the returning backslider? Give the chief points suggested in that lesson.

CHAPTER III

The Backslider (Concluded)

In this lesson we desire to consider somewhat more fully the question raised in the last one, viz., “the eternal security of the believer” or can a person be a Christian and then backslide and be eternally lost?

Because of its logical and thorough presentation we have largely followed the contents of Chapters X and XI of “Salvation” by L. S. Chafer—S. S. Times Publishing Co.

By assurance is meant personal confidence, whereas eternal security is a doctrine revealed by God in the inspired Word.

There is no gainsaying the possibility of backsliding but to say that a backslider, even in his backsliding state, is eternally a lost man is quite another proposition.

No man can rest in spirit if he is in constant terror of eternal damnation, nor is it possible for a person unaided to keep himself. The “Calvinist” is not thereby free from human reasoning and doubt, and to be an “Arminian” will not of necessity bring any rest in the revelation and promises of God. The question is not settled by joining a party. Salvation can only be appre-

hended supernaturally, not by unaided reason and knowledge, so let us "to the law and the testimonies."

I: SAFETY IS NOT IN MERE PROFESSION

As already stated, man is not to be the judge as to the genuineness of another's profession of faith and his reception of eternal life.

1. We are told that there are about twenty-five of the so-called "insecurity passages" that have been used to throw doubt upon the keeping power of God. This has been done by misinterpretation chiefly, or else by omitting the entire context and overlooking the much greater body of Scripture in which absolute security is promised. Never allow human reason to place an "if" before the "verily" of God's testimony.

Such a passage as Matt. 24:13 is addressed to Israel only and has to do with a coming dispensation entirely. So also Matt. 18:23-25. Very much of 2 Thess., 2 Tim., 2 Peter, 2 and 3 John and Jude have to do with "last days," and the tribulations there mentioned have to do with Israel as a nation and not to do with the individual believer. False teachers are never said to be saved and Jude tells us that they "have not the spirit," hence are not saved.

The Master's parable (Luke 11:24-26) of the unclean man and the returning evil spirits has

to do with moral reformation and does not describe the born-again man at all.

2. Christian profession is proven by its fruits (1 John 3:10) and one does not “endure” in order to be saved but because he is saved (John 8:31). Proof that one is saved is not to be found in sinless perfection but rather in a “new life” process at work in the believer. Election is of God (Rom. 8:29) but the saints are to give evidence of that election (2 Peter 1:10) and the true children of God are to suffer not that they may become children but in their remaining as such.

The believer is to “abide” but it is the false pretender (see also James 2:14-26) who abides not and is to be gathered as the dead branches.

The believer may lose his rewards and walk in darkness and will be chastened. Much discussion centers about the word “Castaway” (1 Cor. 9:27), to be rejected, become refuse or worthless. Its use in this passage is negative and to give it the severest possible meaning—“cast off forever”—is to ignore the context and to bring it into opposition to God’s great purpose and power in salvation. Such use is to choose a meaning remote and unusual to its usage elsewhere in Scripture.

Christian fellowship may be lost but that does not mean the loss of salvation, compare 1 John 1:6 and 9. For this loss Christians are to be chastened (1 Cor. 11:29-32). “Falling from grace” (Gal. 5:1-4) is to depart from the liberty

one has in Christ. Many have never known the fulness of that liberty, but some, alas, who have known its fulness have returned to the yoke and bondage of law observance. Merit is not assured from God by this process.

3. We dare to assert that there is no Scripture, rightly divided and taken with the whole testimony of God, that teaches that a Christian, a true believer, can ever be lost. Nor is there a suggestion of a repetition of regeneration. Saving faith is an act. Christ died that sin might *not* keep us from God.

This doctrine does not license people to sin, for all truly born-again persons live on a higher plane than before that occasion in their lives.

To have tasted of the riches of grace and then to prefer to be lost again is clear evidence of insanity, and God can keep even the unfortunate who may lose his reason.

Converts fail because (a) "they were not of us" (1 John 2:19), or (b) they may never have been taught or properly shepherded and hence "walk in darkness" (1 John 1:6). Conversion is a human act; being born again is of God. Reformation and an appeal to be identified with the church is not and cannot be substituted for saving grace.

II: THE PURPOSE OF GOD

From the beginning of all things we are in the purpose of God (Rom. 8:28, 29) and that purpose is, that we shall be transformed into his likeness. See also 1 John 3:2.

God's power is sufficient, even that power that raised our Lord (Eph. 1:19, 20).

God's attitude is to win the last soul he has created. Those whom he saves he "justifies" (Rom. 5:8-10) and that same disposition is to keep that which he saved (John 10:29; 17:6, 9, 11). Who dares to say that God will fail to answer the intercession of his Son? Sin is not above the blood and by the Spirit we are "sealed" (Eph. 4:30). There are no human conditions but that of believing, set upon such promises as John 5:24, 6:37, 10:28, 29, or Rom. 8:28, 29.

To deny this doctrine is to challenge the character of God and the riches of his grace. It implies that even the Son in whom we stand may fall.

God is for us (Rom. 8:28, 29) and has freely given us "all things." Dare we lay anything to the charge of his elect? Who shall separate us? Surely none of the outward experiences of life that are mentioned by Paul.

The Apostle Paul twice exclaims, "I am persuaded," 2 Tim. 1:12 and Rom. 4:21. Those who are not thus persuaded can scarcely claim his faith nor honor God's plain testimony.

QUESTIONS

1. What is meant by assurance? By the eternal security of believers?
2. What class of people are referred to in Matt. 18:23-25 and 24:13? In what connection can they be applied?
3. To what does Luke 11:24-26 refer?
4. How may we test a Christian's profession?
5. Explain in your own language Paul's use of the word "castaway."
6. May a Christian fall from grace? Explain.
7. Why do professed converts so often fail?
8. Quote and apply Romans 8:28.
9. What power is working in us? Quote Scripture to prove.
10. Summarize this whole doctrine in the words of Paul.

CHAPTER IV

Skeptics and Infidels

At the outset students should become familiar with the meaning of the terms skeptic, infidel, agnostic, atheist, and theist. Only thus will they be able to speak of and to deal intelligently with these different classes.

Workers with these classes should never produce the impression of poking fun, resorting to sarcasm and anger or allow any heat to be manifested. Argument, as such, will be of little value.

I: THE CARELESS AND TRIFLING SKEPTIC

Spend but little time with such. As a rule, his skepticism is not real but is a cloak for sin. Use 1 Cor. 1:18, emphasizing the thought that he is perishing. Perhaps all you can do is to quote God's word and leave. To this class the gospel is hidden because they are "blinded" by sin (2 Cor. 4:3).

Look up also 2 Thess. 1:7-9; Mark 16:16; 2 Thess. 2:10-12, and Ps. 14:1.

II: THE SINCERE SKEPTIC

Doubt is natural, and never is it alone an evidence of sin. With this class we should be gentle and patient—exceedingly patient—but persevering.

1. Begin by the simple but direct process of ascertaining what it is that the skeptic cannot believe and find out the reason why he or she cannot believe.

All knowledge comes by being obedient, living up to, what we already know. The great test of Christianity is, “Will it work?” “Does it do in the life of the believer what is claimed for it?” Does the skeptic accept the fact that there is a fundamental difference between right and wrong? Does he believe in God? Does he accept any portion of the Bible? In the affirmative answer to any of these questions we will have a clew that will lead to the light if followed to the ultimate conclusion, fearlessly and honestly.

2. The Gospel of John (20:31) was written that men might believe that Jesus is the Christ, the Son of God. In that Gospel there are more than one hundred verses that if taken and honestly treated will help to bring knowledge to the skeptic. John 7:17 will greatly help the agnostic if he be honest and sincere. Dr. Torrey tells of using this verse with the following pledge in the case of a university professor, who, having

thus put himself in the way of truth, soon became a firm believer.

“I believe there is an absolute difference between right and wrong, and I hereby take my stand upon the right to follow it wherever it leads me. I promise to make an honest search to find if Jesus Christ is the Son of God, and if I find that he is, I promise to accept him as my Savior and to confess him as such before the world.”

Men know instinctively that there is a God and they also know that there is an absolute difference between right and wrong. With that as a postulate we dare challenge them to try God, so to speak. Ask them if they know to a certainty that God does not answer prayer. A scientific and honest method of research is to pray, “O God, if there be a God, show me whether Jesus is thy Son or not, and if you show me that he is, I promise to accept him as my Savior and to confess him before the world.”

Honest skeptics are interesting and an easy class with which to work.

III: SPECIAL CLASSES OF SKEPTICS

1. Naturally the first for us to consider is that class who doubt the existence of God.

“Because that which may be (is) known of God is manifest (made to be seen) in them; for God

hath showed it unto them. For the invisible things of him from (since) the creation of the world are clearly seen (to see with the mind) being understood (comprehended) by the things that are made, even his eternal power and Godhead; so that they are without excuse (a voluntary departure) . . . Professing themselves to be wise, they became fools'' (Romans 1:19-22).

It is man who goes into the dark, eclipsing himself from God, because of sin. Nature proclaims God (Ps. 19:1, 2). History and Providence can only be explained on the hypothesis of God. Mankind of all races and degrees of culture rely upon the fact of God. The Bible assumes him to be and proclaims his revelation. It tells us who it is that says there is no God (Ps. 14:1).

There is no such thing as a happy or a satisfied atheist or skeptic. The soul can only find rest in God and the intellect exclaims with Kepler, "Let me think Thy thoughts after Thee, O God."

If we meet the objection "I cannot believe," show the skeptic that the faith demanded of him is the same as that which he uses in his daily life, in business, social and domestic relations, the only difference being in the OBJECT of his faith. God tells us what we are to do (1 John 1:8-10; John 3:18, 19, 36). To remove the curse of sin he "gave" his Son (a sinless substitute, Gal. 3:13; 2 Cor. 5:21; 1 Peter 2:24), and all we have to do

is to accept and believe. (See John 5:24 and 1 John 5:9-10.) Study carefully John 7:17; Psalms 8:1, 3 and 33:6.

2. Doubters of the Bible as the word of God.

Much the same method should be followed here as that just suggested. Men will accept God and Jesus, the human Jesus, as God's Son, and yet deny the inerrancy of the Bible and its unique inspiration. Man's unbelief does not alter the facts (Rom. 2:3, 4). Nowhere does the Bible defend itself, nor is there need that it should.

Jesus sets his testimony as to the accuracy and authority of the Old Testament (Matt. 5:18; John 10:35), and he dealt with each of the divisions of that Book that were made by the Jews. We also have his testimony as to the authority of the New Testament (John 14:26, 16:12, 13), and Paul claims for his words the authority of the "word of God" (1 Thess. 2:13). Look up and study carefully 2 Peter 1:21; 2 Tim. 3:16; 2 Cor. 2:14 R. V.; John 8:47; Rom. 3:3, 4; 1 John 5:10, and Luke 16:30, 31. The case of the man who refuses to listen to the Bible is indeed desperate.

QUESTIONS

1. What should we always endeavor to avoid in dealing with skeptics?
2. Define the words agnostic, skeptic, infidel, atheist and theist.
3. How should you deal with the trifling and careless skeptic?

4. How is all knowledge acquired?
5. Quote John 7:17.
6. Give the gist, in your own words, of Dr. Torrey's challenge to the unbeliever.
7. What is the scientific method of research?
8. What are some of the evidences we have of the existence of God?
9. How would you help one who says, "I cannot believe"?
10. State quite fully how you would go about replying to the skeptic who doubts that the Bible is the word of God.
11. Quote 2 Peter 1:21 and 2 Timothy 3:16.

CHAPTER V

Skeptics (Concluded)

The deity and resurrection of Jesus and the question of future punishment of unbelievers are perhaps the most frequent forms of skepticism the personal worker has to meet.

Seldom will the worker be able to go over all of the ground, in detail, here outlined, still a familiarity with the facts will prepare the evangelist, and the Holy Spirit will direct him how to make proper answer (John 14:26; Luke 12:12).

I: THE SCRIPTURAL PROOF OF THE DEITY OF JESUS CHRIST

(See "The Cross Reference Bible.")

1. His own testimony and claims (John 7:29, 8:12-21).
2. His pre-existence (Mic. 5:2; 1 Cor. 10:4; John 1:1, 3; Col. 1:17; 1 John 2:14).
3. His equality with God (John 5:17; Phil. 2:5, 6; Heb. 1:3, 4).
4. He is called God (Isa. 7:14; Acts 20:28).
5. He is called the "Son" of God.
 - (a) At his baptism (Matt. 3:17).
 - (b) At the Transfiguration (Matt. 17:5).

6. He calls himself "The Son of God" (Matt. 11:27).

7. He is confessed to be the Son of God by:

(a) The angel Gabriel (Luke 1:32).

(b) John the Baptist (John 1:29).

(c) The Gadarene demoniac (Matt. 8:29).

(d) The unclean spirits (Mark 3:11).

(e) The disciples (Matt. 14:33).

(f) Peter, Matt. 16:16; Paul, Acts 9:5, 22:10.

8. The miracles of Jesus attest his claims, and over and over he calls God his Father.

9. In addition to this there are offices ascribed to him that only God can fulfill (Heb. 1:3, 10).

10. He is to be worshiped (Heb. 1:6) and he claims honor the same as God (John 5:22, 23).

11. We are taught that he who denies this truth is a "liar" (1 John 5:1, 5), and that this makes God a liar also (1 John 5:10-12). The man who thus deliberately lies places himself in danger of the most severe punishment (Heb. 10:28, 29).

12. But perhaps the greatest testimony to the deity of Christ and the world's most stupendous miracle is the resurrection of our Lord.

No historical fact or event is so well attested. Had Jesus been only an humble Galilean peasant, would the calendar have been changed because he died? Would the martyrs have gone forth to the stake for a myth? Would Saul have become

Paul just to go cheerfully to his life of privation and suffering had he not met the Lord on the Damascus road? Paul actually saw the risen Jesus and, later, when giving his evidence (1 Cor. 15) he speaks of over five hundred then living who had seen the Lord subsequent to his Cross and Tomb experience. This question is not one of theology but one of fact as to the credibility of the actual witnesses.

Finally there is the evidence of experience. The Christian church is no illusion nor are its members, numbered by the millions, all self-deceived. The individual may know if he is but willing to "believe," and in believing will soon have the inward experience of the new and transforming life (John 5:24).

II: THE QUESTION OF FUTURE PUNISHMENT

None are so blind as those who refuse to see. Until a man becomes a believer, accepts Christ as the Son of God, there is but little to be gained by discussing this question with him.

Christian cults make a strong appeal to those who are but shallow thinkers, doubt the Word, or are anxious to indulge some sin or form of disobedience, by thus denying the doctrine of the conscious, endless suffering of lost men and women.

Sympathy must not run away with a judgment

that is based upon the word of God. God's love is not effeminate or weak. He is both "love" and at the same time "just," one quite as emphatically as the other.

Such skepticism seeks to differentiate between the words "death" and "destruction," teaching either the utter annihilation of the unbeliever in the hereafter, or else a sort of Nirvana or non-conscious existence. The word "perdition" (Rev. 17:8, 19:20) is elsewhere translated destruction and it is a place of conscious punishment. See Rev. 20:10, 15. The reward and punishment of Matt. 25:41-46 are alike "eternal." See Am. R. V.

The fact is that the only authentic indication or accurate description we have as to the future state of the unbeliever falls from the lips of the most compassionate of men—Jesus.

If his language (Matt. 25 and Luke 16:23-26) be but figurative or symbolical may we be saved from ever experiencing the grim reality.

The thing most to be feared is not hell, but the one who has power to take his disciples with him to that place of abode (Luke 12:5) that has been prepared for him and his followers (Matt. 25:41), a place not prepared for man.

No amount of skepticism of the Word on these questions has ever shaken the record nor have the most bitter assailants ever been able to detect one flaw or change one of these facts (Matt. 5:18).

Jesus makes a significant suggestion, in telling the story of the conscious future separation of the saved and the unsaved, when he says that if one were to come from the dead men would refuse to believe or to repent (Luke 16:30, 31). The greatest difficulty in all of these matters can be found in the one word SIN.

QUESTIONS

1. From memory outline the evidence we have as to the deity of Christ.
2. Have you looked up all the references suggested in this lesson?
3. What is the greatest evidence we have in this whole matter?
4. What testimony did God give?
5. What are some of the evidences we have of the resurrection?
6. Where do we get our most accurate information as to hell?
7. What does Jesus indicate that place to be?
8. Wherein does symbolic language differ from a description?
9. Whom are we warned to fear and why?
10. What is the greatest single cause we have for skepticism?

CHAPTER VI

Procrastinators

This class of persons is easily one of the most difficult with which the personal evangelist will have to deal. Not from the nature of the objections raised, arguments offered or false ideas entertained, but due to the fact that the procrastinator is so hard to move. He offers silly, inane "excuses" and makes promises of future action but still fails to act.

"Whatsoever ye do, do it heartily, as to the Lord and not to men" (Col. 3:23).

"Because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth" (Rev. 3:16).

The self-satisfied, egotistic, self-righteous, careless, weak, backslider, inconsistent, or the hardened, are all within the realm of the indifferent one who procrastinates.

Men are absorbed in other things. They want others—their children perhaps, to be religious and active in church matters. They are not opposed, but they either "have no time" or else are "going to" do their duty some day. Pleasure is another snare used by the devil to get men to answer,

“Time enough yet.” The devil’s best plan is not to deny hell and future punishment but to convince men that “there is no hurry; to-morrow will do.”

I: ATTENTION

Good salesmanship consists of approach, attention, desire and decision, and hence the first thing needed is to get such people to think; to gain their attention. Appeal to them on the ground of their opportunity for service. Startle them by facts, give them something to read, reveal to them their obligations that grow out of the marvelous blessings and mercy of God.

Reveal to them the real values of life as suggested in Matt. 21:37, 38. Show them that it is not criminal acts by which they stand condemned but the sin of neglect and a lost opportunity. Appeal to them on the grounds of the home and patriotism. Many an indifferent procrastinator has been moved through a recognition of his duty to his home, perhaps his son in particular. Oft-times it will be a striking sentence like one spoken to a father: “You cannot expect to have your son a better man than you are unless *you* lead him to a higher life.” Sometimes it is a Scripture passage like, “Prepare to meet thy God,” or one similar.

Some men are physically indifferent; lazy men-

tally and morally, as well as physically. Only the Spirit of God can jar the "common herd who only sleep and feed," and change their attitude along this or any other line.

The impure or indulgent life will cause carelessness, indifference and procrastination. Such men need a touch of divine power like a dash of cold water, either of reproof or executed justice, to cause them to face themselves and really to think.

II: SOME EXCUSES

1. *Business first*: Jesus gave us a plan of life (Matt. 6:33), emphasizing that the first responsibility and duty of man is to God. He also illustrates this fact by the parable of the Rich Fool (Luke 12:16-21). It will be wise to ask the question, "Suppose you do succeed in business, are you sure you will then, more than now, turn to God for salvation?" The Apostle James drives home the same idea (Jas. 4:13-17), by showing that man may be cut off in the midst of his seeking. The part of wisdom is instant action; even so in business or battle, "He who hesitates is lost."

2. *When I get older*: Eccles. 12:1-2 and Heb. 2:13. Habits are formed in the early years of life and are exceedingly difficult to change or adjust late in life. The youth is the twig easily bent. Modern psychology seems to indicate a

greater nearness, tenderness and susceptibility to things religious on the part of the young.

Think also of the meanness of one who lives for self all of his best years and then offers God the fag-end of life. "Oh," but such an one says, "I shall become a Christian before I die." This ignores the fact that God asks for and is deserving of our service. Men die "suddenly" (Prov. 29:1) as we see daily, and men are not all penitent at the end of their lives (Luke 23:39). Most men die as they have lived and deathbed repentances are far from dependable. Few men die in full possession of their senses. Fear is not the best motive to lead to conversion and there is great danger that in seeking God at such time he may not be found (Isa. 55:6).

3. *It's too late now*: This has really been considered elsewhere. (Part Three, Chapter III.) Look up 1 Sam. 6:6 and Heb. 4:7.

III: TESTIMONY

If we can get the indifferent or procrastinating man to listen to the tale of some "twice-born" men, we will be doing him a great service. Get such persons to read Harold Begbie's book of that title.

Environment and companions oftentimes hinder. No one wants to be termed a "prig" or a "hypocrite" and the fear of such a designation fre-

quently holds men back from a confession of faith and church membership. Show such persons some genuine men of faith and instinctively they will give heed. Study your man. Plan a campaign for his soul. Pray unceasingly and adapt God's Word to his need.

QUESTIONS

1. Quote Col. 3:23.
2. What classes of men procrastinate?
3. What are the four points of good salesmanship?
4. What motive is first suggested?
5. Why is the appeal of the home so powerful?
6. Quote Matt. 6:33 and locate the parable of the Rich Fool.
7. What is the gist of James' argument along this line?
8. How will you reply to one who wants to wait until he is older?
9. What is one of the strongest appeals to action we can make?
10. Quote Isa. 55:6.

CHAPTER VII

Special Evangelistic Opportunities

We desire to digress somewhat and call attention to some special forms of evangelism that, if accompanied by wise personal effort, will yield large returns.

It is not enough to have our churches open three or four times during the week. The many empty pews are a sufficient evidence that a vast majority of the population is not being reached. We are therefore under the obligation (Matt. 28:19, 20; Luke 14:23) to go after the unsaved singly and in small groups as well, wherever they can be reached.

I: STREET MEETINGS

1. *The need.* Every sort of interest, political, commercial or a false cult, resorts to the street corner for its proclamation. Even the Roman Church has recently held a conference and definitely set one of its orders of priests at this work, giving special training for the same.

2. *Our example.* The Master did much of his work "under the blue canopy of heaven." His followers have emulated his example. Some of

the greatest evangelists were open air workers; men like Wesley and Finney. It is an exceedingly effective method as countless numbers can testify. "Billy" Sunday was reached for God in an open-air meeting held on the streets of Chicago.

3. *Preparation.* (a) *Permission* must first be secured from town or city authorities. This not only gives the right to hold the meeting, but insures proper protection.

(b) *Place.* A wise selection is, first, where the greatest number of persons are; second, with some building in *front* of the speaker, and third, where the voice will not be thrown against the wind or drowned by cars, trucks, railway trains or other interruptions.

(c) *Persons.* Select and secure speakers well in advance of the time of the meeting. Have them slightly elevated either on a chair, platform or truck. Let them be careful to avoid arguments and be sure to preach the plan of salvation. Use good music, instrumental in preference. Do not use a Bible ostentatiously. Let public prayers be few and pointed and be sure to call for a manifestation of decisions. Patiently follow up the meeting by personal workers mingling with the crowd, a wise use of tracts and the securing of names and addresses of those who seem most interested, turning such information over to the churches.

II: SHOP MEETINGS

1. *This is not a church service, a public forum nor a drill ground for raw recruits.* It is an assemblage of men and women who may hold different religious views but healthy home-loving folk, chiefly of common school education only, and 80 to 90 per cent of the men being lodge or union members. The men are quite generally profane, desire recreation and hence do not religiously observe the Sabbath. Many are church members and all are interested in the economic problems of our country.

2. *How to organize.* Frankly explain to both owners and employees what your aim and method are. Explain time, place, character of meetings—in fact every detail. Then put up an honest sample meeting. Go about and invite attendance and post notices the day before. As soon as it is wise, select a shop committee who shall look after arrangements, announcements, introductions and follow-up work. Have the meeting regular and be prompt, strictly obeying all shop rules; never run over time.

Be sure to keep your promises. Keep the meeting going avoiding all awkward pauses. Believe your message. Start somewhere and get somewhere. Expect God to honor his word. Don't scold, criticize or talk down to your audience. Avoid reference to former shop experience or pay-

ing cheap compliments to lodges and unions and churches. Do not take too many workers or try to pull off stunts. Even a sacred concert is not a shop meeting. A series of sermons will not produce as good results as a series of Bible lessons on the life of Christ.

To change speakers every week will weaken the effect of the meeting by reason of the comparison and the need of getting acquainted with or used to each new speaker.

Be slow about urging men to sing or lead in prayer. Your results will not be by show of hands. Do not "bother" the workers nor become personal. Be careful of a frequent use of "I."

3. *Following up.* A successful plan is for one worker to go to the same place regularly for a series of months and then put on an intensive campaign of meetings every noon for a week. Bring in for this service a new voice and special music. At these meetings, "decision" cards can be distributed and later turned over to the churches for further following up. A special "shop night" can be arranged in a church nearby the shop where this series is being held, and a strong effort made to have the men of the shop (with families if possible) to attend.

QUESTIONS

1. Why, Scripturally, are we under obligation to follow special forms of evangelistic endeavor?
2. What and why is the need of street meetings?
3. Give some examples, other than those mentioned in this lesson, of open-air workers.
4. Outline the needed preparation.
5. What is a shop meeting?
6. What classes of people are there to be met?
7. Tell how to organize a shop meeting.
8. What sort of a message is needed?
9. Why not change speakers each week?
10. Tell something about the following up of this work.
11. Did you ever attend a shop meeting? Is it possible to hold one in your community in a shop, lumber camp, or other gathering of workers?

CHAPTER VIII

Special Evangelistic Opportunities (Concluded)

The opportunities for evangelistic appeal, and the doing of personal work, are limited only by the alertness of the consecrated worker. Peter Cartwright preached all over the American frontier in the early pioneer days. D. L. Moody held meetings in school houses, by the road-side, in cornfields, on street corners, in soldier camps, and hospitals. "Sky Pilot" Higgins reached nearly all of the modern lumber camps of the great Northwest, and Dr. Grenfell preached and practiced the medical art throughout the fisherman camps of the Labrador coasts. What shall we say of the missionaries who so often put us to shame by the way they have overcome and are overcoming difficulties?

I: COLPORTAGE WORK

That the printed page is of value, every advertisement is a testimony. The flood of printed matter being put forth by political and commercial interests is being abundantly emulated by every false cult or "ism."

This raises the question: why are orthodox Christians so slow to make use of this well-known and efficient method of proclaiming the truth? The answer is probably in the fact that we do not really feel that men out of Christ are lost, and have been lulled into a spiritual lethargy by the things of this life, or else the prodigiousness of the Christian program.

1. *Books.* The personal worker ought to get as many good religious books read as possible. Mr. Moody spread the gospel by the living voice and the written and printed page. The Spirit has moved men to write and even cold type will often burn and glow with the passion of God's love for sinning men. Through the printed page many "being dead, yet speak." Recently, in a lumber camp, fifty men were each given a copy of John's gospel. The next night 42 reported that they had read the assigned portion. This is in line with the work of the Pocket Testament League.

In using the "written ministry," be sure that all that is offered is true to the Word, and if a charge must be made, be sure to keep it within reason. A better method for the personal worker is to buy books and loan them to the one you are seeking to reach for Christ, or desiring to build up in the faith.

Pastors and workers should watch carefully the books and other printed matter being bought by

unsuspecting, careless, or too easily influenced church members. Much that is vicious is thus distributed.

2. *Leaflets or tracts.* The indiscriminate use of tracts by zealous but unwise workers will often destroy their usefulness. But choice thoughts set forth in such a brief but attractive manner are often as "a nail in a sure place."

Do not allow our prejudice against cheaply printed and poorly written tracts to prevent the use of the many good ones that can easily be secured from tract societies and denominational publishing houses.

A tract is often a splendid introduction, a way whereby to open a religious conversation. Ask the question, "Did you ever read this?" or, "Here's something I think you'll be interested in reading." Of course, carefully and prayerfully select the tract and the one to whom it is given.

Sick folk will read during convalescence. Housekeepers can hand tracts to the milk man, grocer's boy or postman. They can be enclosed in letters even as business firms so universally make use of tract advertisements. Often these silent witnesses will rebuke when the spoken word will fall on deaf ears. J. Hudson Taylor, who founded the great China-Inland Mission, was converted at fifteen years of age, by the reading of a tract.

Ofttimes a tract will remove difficulties and

bring a doubting one into a clear conviction. It is said that the present Queen Mary of England attributes her clear conception of the Christian faith and assurance of salvation to a tract, written by an unknown English evangelist, entitled, "Safety, Certainty and Enjoyment."

What has been suggested about tracts and leaflets is true also of letters. The late Henry Clay Trumbull ("Individual Work for Individuals") relates how he, as a young railway clerk, was brought to his knees as a suppliant for mercy through a letter reluctantly sent to him by a former college classmate. The faithful appeal, the clear but hesitatingly presented way of life, was the beginning of what proved to be one of the most signally blessed and efficient personal workers in America. What preaching and ordinary methods of church work had failed to accomplish was done by a few sentences in a letter. An unknown, bed-ridden Christian, using the mail and following the city directory list of names and addresses, enclosing in each letter prayerfully and wisely selected tracts, led over 2,000 residents of Dublin to accept and confess Christ.

QUESTIONS

1. Enumerate at least one dozen places outside of a church house where you have known religious meetings to be held and personal work done.
2. Why do business houses use so much printed matter?

3. Do you know of any cases where a religious book has been used to bring a soul into the light?
4. What is the Pocket Testament League?
5. What caution is suggested as to the contents of books and tracts?
6. When can tracts be used?
7. What is the value of letter writing as a means of doing personal work?
8. Have you ever used tracts? If so, give briefly your experience.

CHAPTER IX

Hints to Workers

For the wisest and most comprehensive instruction in this connection, we suggest that the student make a careful study of Chapter XV of Dr. R. A. Torrey's book, "How to Work for Christ." That this instruction is not theoretical, I can testify from years of personal contact and observation of Dr. Torrey's work as teacher, pastor and an evangelist.

I: PREPARATION

By this we mean the evangelist's preparation of heart and head by prayer and persevering study of the Word and also a study of the men to be reached.

All are aware of the care needed in approaching wild game. Golf players know the difficulty of the approach to the putting green. So it is in going after human souls, in being "fishers of men." We need to "Pray and Plan." We all know our failure to pray. Let us begin where we have failed; that will begin success.

Study the Word and the man. Know men, na-

ture and events and the things in which the prospect is interested. Avoid a "holy tone"; be natural in speaking of religion.

Then *start*. Practice will make perfect. Remember that an "impulse" or, as some men say—"a hunch"—is frequently God's Spirit urging action on our part. In planning, consider the who, how, what, when and where of it all and think it through. Then act, relying on the Spirit to quicken your mind and teach you what to say (Luke 12:11, 12). Have a saving sense of humor, but be careful that you are not defeated by a "funny story." The man who is noted for his story telling primarily, is seldom noted for anything else.

Perseverance, tact and frankness are three fundamental elements of the worker's success.

II: METHODS

"Well begun is half done." Of course use the Word, but let it be in a natural manner and not to reveal your wisdom. Use Scripture to illustrate and to emphasize. A wise conversationalist does not constantly quote the words of others with exactness nor always locate page and paragraph.

Methods are but the skeleton on which we hang our endeavor. People are quick to see the machinery and misjudge motive.

Plainly—we are to avoid making an exhibition

of our work. Rather we are to lose ourselves in service.

Do not get into arguments. Strong men are not so won. Let the Word speak and, generally, those most ignorant of that Word most desire to argue.

Be frank and avoid fencing or beating about the bush. It is a wise man who has learned *what not to say*.

It has been said ("What every Christian needs to know"—H. W. Pope) that there are three things to remember: (1) That the Son of Man came to seek and to save that which was lost (John 3:18-19; Luke 19:10; 1 Cor. 2:14; Eph. 4:18); (2) that Christ will save souls through you if you co-operate with him, and (3) that he will furnish all needed equipment. Wisdom? (James 1:5). Courage? (John. 1:9). Power? (Matt. 28:18). Faith? (Gal. 2:20 l.c.). There are also three things to do: (1) Set soul winning as a goal of life; (2) cultivate a passion for souls; (3) begin and continue the work in prayer (1 Tim. 2:14).

We suggest the following: Study the art of directing a conversation along lines of your own choosing. Choose the opportune time and place for speaking on this subject. Be keenly alert as one who is responsible if souls are lost, and use cards, do favors to, or otherwise cultivate your prospect.

III: HINTS FOR PERSONAL EVANGELISTS

(See "How to Work for Christ.")

1. As a rule, choose persons to deal with of your own group.
2. Choose persons of about your own age or perhaps younger.
3. Always, if possible, deal with a person alone.
4. Rely upon the Spirit of God and the Word of God. Have no confidence in yourself.
5. Be not content with merely reading a Scripture passage.
6. Usually emphasize or use but one Scriptural passage. Do not scatter your ammunition.
7. Hold the person with whom you are working to the main point of accepting Christ.
8. Be courteous. Avoid selfishness or apparent superiority.
9. Do not be familiar, particularly with those who are, wholly or in part, strangers.
10. Be in earnest.
11. Never lose your temper.
12. Avoid heated arguments.
13. Do not be in too much of a hurry.
14. Never interrupt another worker.
15. Get people to pray, on their knees if possible.
16. If you ever fail, go home, pray and study, but do not give up because of apparent failure.
17. When leaving one who has accepted Christ,

be sure to give definite instructions how to succeed in the Christian life—(see Part Two, Chapter VII).

18. Follow up all who accept Christ. Get them into church membership and at work for God.

Let us add that personal evangelism is not asking people to be baptized and to join a church primarily. Such work is secondary to the greater matter of accepting eternal life in Christ and confessing faith in him before the world.

QUESTIONS

1. What is meant by preparation in doing personal work?
2. Why is the approach so delicate a matter?
3. Having planned the work, what is the next requisite?
4. What aid are we promised? Quote Luke 12:11, 12.
5. What are three fundamentals of our success?
6. What must be avoided?
7. What three things must we remember?
8. Quote John 3:18, 19 and Eph. 4:18.
9. Quote James 1:5; Josh. 1:19, and Matt. 28:18.
10. Enumerate Dr. Torrey's "Hints."

CHAPTER X

The Evangelist's Devotional Life

It ought to go without saying that the personal evangelist will be powerless to lead others to a level of experience that is any higher than that upon which he is living. Musical instruments need frequent "tuning," a checking up to proper pitch. So the worker must be frequently tuned, or, to use another figure, he will need fresh oil for his lamp, that it may continue to shine brightly.

There is also the danger that the worker may experience a diminution of power. It must have been that which caused the Master to say to his disciples, "Come ye apart and rest awhile." They needed fresh power even as the body gains strength by reason of the night's rest. A proper balance of rest and work needs to be maintained. By rest we do not mean bodily rest alone, though that is important. Spiritual dynamics can only come from spiritual contact and there is much to insulate.

I: THINGS THAT WILL HELP

1. *Systematic, meditative Bible study.* Not merely the preparation of lessons and sermons or

to meet arguments. Bible study for the enrichment of our individual lives. Read systematically and take time to meditate, asking the Spirit to interpret to your own heart, without commentary or other outside help, the meaning of what is read. Search for the many gems of truth and blessing that lie outside of the conventional paths of Bible study.

2. *A prayer spirit and program.* Far too many make prayer an extra, a duty that must be performed. It ought to be a joy, and, without the formality of forms of speech, posture of body or set times of the day, we ought constantly to be lifting up to him our every care and perplexity. Not alone in time of stress and need, but "with thanksgiving," to make known our requests. Study your prayer life and you will be amazed at its poverty.

3. *Faithfulness to church service and duty.* Every really successful personal worker has been a loyal church member. Not from a sense of duty, but with joy he remembers the assembly of the servants of the most high. No Christian is strong who neglects the service of worship and the breaking of bread. We learn by doing. Life is largely a matter of habit. May it never be said of us, "he has attained"—but rather may we always be "learning through service."

4. *Service to our fellow man.* Sam Jones once told a man, who said he could not find God, that

if he would take some food to a certain godly widow in poor circumstances he would most likely find God on the journey, which he did. The world is dying for lack of love, and service rendered in the Master's name is the surest way to the heart of the non-Christian. Such service stops the mouth of the critic. Jesus set the example (Matt. 23:11).

The Christian worker's interest must be as broad as that of his Heavenly Father who "so loved the world." The worker's prayers must go out for all men everywhere here and to the "uttermost" bounds of the world. He must rejoice in the blessing of all who win victories in the name and to the glory of Christ.

5. *Stewardship of life and money.* The support of Kingdom interests is not merely a "tithing" program. We are not able to buy the favor of the Almighty by our little financial transactions in the church. The Scriptural teaching as to our financial policy is not that it is to be benevolence (good will) nor beneficence (doing good, charity), but rather stewardship, the holding in trust for another of both our time and also our material possessions. Some Christian workers seem to go on the plan of doing as little as possible, allowing others to pay while they are advantaged thereby. Others are legalistic and with rigid scrupulousness "pay their debts" to God. These are by far "more noble" than those just mentioned, but even

so they have not reached the highest New Testament standard. That standard recognizes that the total ownership of property, things and time, belongs to God. We are his stewards, and to pay the tithe does not give us title to the other nine-tenths to use for selfish gratification. The seal of God's gracious approval has always been set upon his servants who have recognized this principle and been governed thereby. Study carefully Luke 16:1-31, 8:14, 14:12.

6. *A definite and clear objective.* Too much of our personal work and other Christian activities is aimed at nothing, and of course we hit what we aim at. Personal workers should keep an "up-to-the-minute" list of likely prospects; a prayer list that may be spread before the Throne daily will tend to great definiteness. The ignorance of some Christian workers regarding the spiritual state of those they meet daily is scarcely short of being criminal.

A canvass of a neighborhood, an investigation of a Sunday school or congregation will reveal an abundance of material, which is probably just waiting and wondering why we are so indifferent.

7. *Perseverance.* The man who seems to have captured a majority of our professed Christians is Gen. "I. M. Goingto." Procrastination steals not only time but souls as well. The way to do a thing is to do it. The greatest piece of diplomacy the devil ever successfully employed is to get workers

to say, "some other time," or "time enough yet."

8. *Absolute reliance upon the Holy Spirit.* Workers must ever remember that this work is a supernatural, a spiritual endeavor. To go out in the energy of the flesh, relying upon human wisdom, is to go to certain defeat. This does not mean a mock humility nor cringing servility. Such an attitude is as detrimental as that overconfidence we sometimes see manifested, or the boasting of human accomplishments.

Let your boldness be in believing in the Holy Spirit, the power and sufficiency of the plan of redemption and the certainty of definite results if definite steps are taken—if faith is exercised in Jesus Christ.

The personal evangelist ought to be the wisest of men, for in addition to his native God-given common sense, he may also have the "unction" (1 John 2:20) of the Holy Spirit to guide, teach, lead, and open the doors of opportunity. To this we may add the lessons we all may learn through experience and wise observation of the work of others. Let us profit by success and be warned by our seeming failures which are often not failures at all.

QUESTIONS

1. What are some of the dangers that confront the personal evangelist?
2. Does the Master seem to recognize this? Tell how.

3. What is your method of personal devotional Bible study?
4. Are you regular and faithful in the discharge of church duties?
5. What is James' argument? Give reference regarding faith and works.
6. What evidence does the world accept? Give the gist of Matt. 25:34-40.
7. Outline the New Testament standard of stewardship. Wherein does it exceed the "law of the tithe"?
8. Give in your own language the meaning of "a clear objective" and perseverance.
9. What is meant by "an entire reliance upon the Holy Spirit?"
10. What and how do you pray in doing your personal work?
11. Why should the personal evangelist be a wise man? Quote 1 John 2:20.

**PART FIVE: FALSE TEACHINGS
AND CONCLUSION**

PART FIVE: FALSE TEACHINGS AND CONCLUSION

CHAPTER I

The Roman Catholic

I: OUR ATTITUDE

1. Let it be understood that we make no attempt to impugn the honesty, sincerity or morality of the followers of the Catholic faith. Personal acquaintance with scores of devoted disciples of what we believe to be a perverted system of teaching, convinces us that but little is to be gained by argument and nothing whatever by indiscriminate condemnation, broadly assailing Catholics as such, or denying that they are Christians. Nevertheless there are many vulnerable points in the system that non-Catholics ought to know, and these weaknesses can be shown from their own Douay version of the Scriptures. Indeed so great are these weaknesses that it is easily to be understood why Catholic leaders seek either to discount, or where possible entirely to prevent, the reading of the Word and at all times insist upon the interpretations and comments made by priests and the councils of the church.

[NOTE: While we are not able to verify it, still we have the statement of Dr. G. Campbell Morgan that the Catholic hierarchy has placed the seal of its approval upon the King James translation of the Bible, thus placing it on the same authority as the Douay version.]

2. Effectiveness demands of the personal evangelist a knowledge of what the Roman church believes and wherein we differ from its position. There are a number of doctrines that we hold in common:

(a) Both believe in God, the Trinity, the Deity of Christ, atonement and justification by faith, though the last, for the Catholic, must be governed and interpreted by the church. Both agree as to Christ's work for salvation, but disagree as to the method of its application. "The only real point of division and dispute . . . is the authority of the church."—Cardinal Gibbons.

(b) Both believe the Bible to be the word of God. But the Catholic Church teaches that "It is the depository of the Word of God" and "God never intended the Bible to be the Christian's rule of faith, independent of the authority of the Church" (Gibbons). The Catholic Church teaches that, "The Scriptures do not contain all of the truth necessary for salvation" (Gibbons); that there is in addition, "The unwritten word of God," and, while not forbidden to read the Scriptures, Catholics are to interpret them only as

taught by the Church. Very few Catholics ever read the Bible.

(c) Both hold that all are sinners. But the Catholic teaches that the saving grace of God can only be applied to the human heart through the medium of the priesthood (sacerdotalism), whereas the Scriptures teach us that this grace is "by faith" alone (Eph. 2:8), quite apart from any human intervention.

The Catholic Church teaches that baptism removes all original or inherent sin, and all actual or personal sin to the moment of the baptismal act. By the confessional and the doing of penance, sins incurred after baptism are removed, the priest having the power to forgive sin and to grant absolution, but must inflict acts of penance. The sin is forgiven on the ground of the merits of Christ, but forgiveness is efficacious only through penance.

Purgatory (a middle state of temporary punishment) is for those who die having their sins not yet fully justified of God and for all others whose accounts may not have been properly balanced. Not knowing who these might be, all must pass through the purgatorial or refining fires. As helps to the living, Confirmation grants him the Holy Spirit and the Eucharist "food and nourishment to the soul."

"The bread and wine become the actual flesh and blood of Christ (transubstantiation), and he is offered to God in the Sacrifice of the Mass."

II: OUR LINE OF APPROACH

Nearly all conversions from Catholicism, and there are increasing thousands each year, come through confidence gained, service rendered in the name of the Master or a wise presentation (not argument) of the Word of God. Intelligent conversions are the result of a knowledge of the Scriptures. It will be wise, at the outset, not to contradict the Catholic belief that having been baptized one is born again. Begin rather where he may least expect to be attacked. Know the Catholic Bible and avoid such expressions as "You believe" and "We believe."

1. *Do You Enjoy the Assurance of Your Salvation?* From the Pope down to the least known member, none is allowed the assurance of salvation. Councils and officials declare that to be beyond the possibility of human knowledge, claiming that any such knowledge would be "religious presumption" and can only be known when we stand in the presence of God.

Over against this use such passages as 1 John 5:12, 13; John 3:36, 5:24; Romans 8:14-16, and Acts 10:43, 13:38, 39. These passages show the knowledge of sins forgiven, the present possession of eternal life and the assured standing and security of the believer. Such is not alone possible, but is demanded on the authority of the Word of God.

Taken at its face value, the Word teaches that “by faith” we may know God, Christ and the Holy Spirit: that we may have positive assurance of sins forgiven and an eternal security because of, or in, the *object* of our faith.

QUESTIONS

1. Why ought we to avoid an attack upon Catholics as such?
2. What does effective work among Catholics demand of the personal worker?
3. What is the chief point of division and dispute?
4. What is the Catholic position regarding the Scriptures?
5. What is meant by sacerdotalism?
6. What is the Catholic estimate of baptism?
7. What is needed to remove sins committed after baptism?
8. Of what value does the Catholic estimate purgatory?
9. How do most conversions from Catholicism come and upon what are they grounded?
10. Give fully, in your own language, the difference between our position and that of the Catholic in the matter of our assurance of salvation and eternal life.

CHAPTER II

The Roman Catholic (Concluded)

I: THE APPROACH—CONCLUDED

2. *Have you been born again?* To this he will of course reply, "Yes," because he has been baptized. Again we turn to the Word. If baptism be essential to salvation, why did Jesus *not* baptize (John 4:1, 2) and Paul do so little and apparently think it of such slight importance (1 Cor. 1:14, 4:15)? Again the case of Simon Magus (Acts 8:9-24) clearly teaches that one may remain unconverted though baptized by the very highest ecclesiastical authority, and surely none was ever higher than the apostles.

Baptism can never be substituted for the new birth except by a perversion of the plain teaching of the whole body of Scriptures. Regeneration, or the impartation of the new life, consists not in the observation of forms or outward ceremonial acts (2 Cor. 5:17). We are "new creatures" (creation): we die to the old life and "put on" a new life (Eph. 2:5, 15; 4:22-24; 1 John 5:4).

This new life is "manifested"—made to be seen—by a new objective, a changed conduct, walk and conversation and an overcoming power. Being

“born again” the believer “overcometh the world,” has victory over sin, and “love” for his brethren (1 John 3:9, 14; 5:4).

3. *Do you understand Scriptural repentance?* Non-Catholics often come perilously near making the Catholic mistake regarding prayer and repentance.

(a) Praying does not turn God to an attitude of leniency towards us and our sins. We do not plead for nor do our deeds merit his favor. Our pardon is granted upon believing, and once granted we can never be brought to judgment (Eph. 2:8). Judgment of sin and the judgment of our “works” are essentially different.

(b) Human works cannot win favor from God. We bring forth “fruit” *because of* and not *unto* repentance. Leading a “Christian life” has no saving virtue. The dynamic of human conduct must be the “new life” implanted within us. Sabbath observance, temperance, worship and the like have no saving merits. “Without faith (in the complete work of Christ) it is impossible to please God.” We do not even have to “seek” God as Israel was urged (Isa. 55:6), for “he (Christ) came to seek and to save” (Luke 19:10).

(c) Repentance on our part in the process of salvation is not the doing of penance, but the simple turning from self and what self can do to God, believing and accepting from him “Eternal life” as a “free” gift (Rom. 6:23).

The Roman church teaches its followers to be satisfied with the act of "confession" and after the doing of some act or acts of "penance" either light or heavy, depending upon the nature of the sinful offense and the caprice of a priest, to receive "absolution" from God through a man, the priest.

Such confession and penance do not assure any man of forgiveness unless that sin is at the same time forsaken (1 John 1:9; Isa. 55:7), and even then the forgiveness is due to our faith in the work of Christ alone (1 John 1:9). Repentance demands a heart broken *for* sin, also one broken *from* sin as well. See Prov. 28:13; Jonah 3:10, and Isa. 55:7.

It will be seen that the question of confession and penance involves the fundamental error of the mediation of the priesthood and the praying to saints and the Virgin Mary.

If we grant the impossibility of a knowledge of salvation, the need of baptism and the necessity of confession and the doing of penance for the remission of sin, the need of the communion, the wine of which is withheld from the laity; and that the church through its priests and councils alone can interpret the Bible, grant to the priest the forgiveness of sins and the power to hold the keys of eternal life, then we can readily see that we are slaves of the church and its priesthood.

It is small wonder that Martin Luther's em-

phasis upon the text, "The just shall live by faith," by which priestly mediation and human works as the ground for the forgiveness of sin were challenged, should have caused such consternation. Others taught this truth before, but for one so prominent as he was in the Catholic Church to come forth so boldly amounted to a revolution, and Luther became the spokesman of the spirit of revolt, the apostle of a new day.

This is indeed a vulnerable point. Such priestly prerogatives easily explain the hold of the hierarchy upon Catholicism, and our answer must be the words of Paul: "For there is *one* mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5). See also Acts 4:12. These words also reveal the fallacy of prayers to saints and the worship of the Virgin.

4. *Let us consider "Mary, the Mother of Jesus"* (see tract by Miss Ada Habershon).

(a) She was *highly favored and blessed* among women (Luke 1:28).

(b) She *needed* a Savior (Luke 1:47).

(c) She *needed* a *sin offering* (Luke 2:22-24).

(d) She *needed to be taken care of* (John 19:26, 27).

(e) She *needed a home* (John 19:27).

(f) She *needed prayer* (Acts 1:14).
(They prayed together and not to her.)

- (g) She needed and received *the Holy Spirit* (Acts 2:1, 4).
- (h) She left one *striking injunction*:
 “Whatsoever he saith unto you, do it” (John 2:5).

Exalted above women she was, but to be worshiped or to act as mediator, never.

II: GET THE CATHOLIC TO READ THE BIBLE

We have suggested that the foregoing facts can be shown from the Catholic English version of the Bible. It is probably true that a majority of those converted from that faith are led into the light by carefully reading and studying the Scriptures. The writer has known many such and, so far as he knows, in every case they have listened to the testimony of saved men and women, have been impressed by the note of calm and joyful assurance, and, in searching for the secret thereof, they have been directed to the Word of God, wherein they have found the simple plan of salvation and the assurance that is vouchsafed the believer.

Such transitions have never been sudden. Patience, much and long continued patience, loving and considerate treatment of what we are sure is error, and above all a manifestation of the life of the Spirit, have overcome false teaching and sophistry.

Deal with the down and out Catholic, the one who confesses that he is unfaithful to his vows, as a sinner only, ignoring his suggestion of being a Catholic. Indeed a great majority of our efforts with Catholics will be along this line.

QUESTIONS

1. What is the fundamental Catholic error regarding baptism? Why?
2. Define Scriptural repentance and tell what it is not.
3. Upon what is the importance and influence of the Catholic priesthood based?
4. What did Martin Luther emphasize and why was it so important?
5. Wherein is the fallacy of praying to the saints? Scripturally, who are the saints? Locate passages to prove.
6. Enumerate the eight striking things about "Mary, the mother of Jesus." What do they signify?
7. Why urge Catholics to read the Bible?
8. Have you known of conversions from the Catholic faith? Tell the steps as you recall them.
9. What reason or reasons can you give for the slowness of such conversions?
10. What is meant by the down and out Catholic? How would you deal with him?

CHAPTER III

The Jews

The proportion of converts to Christianity from Judaism is exceedingly small, though more numerous than is usually believed.

I: THE PRESENT CONDITION OF THE JEWS

1. *Nationally.* (a) That they are scattered is a proverb and at the same time it is a fulfilment of Scriptural prophecy (Deut. 28:64). A most significant thing is that though they take on the racial characteristics of those nations wherein they reside, yet they never lose their Jewish distinction, are never fully assimilated. The "big fish" (other nations) have never digested the Jew. In this Jonah may be taken as a type.

(b) They are also set apart by their customs, their hopes, and by the Lord God himself they have been separated from each other and those among whom they dwell. During the great war, German Jews fought French and English Jews, though often looked upon with suspicion by their chosen countrymen.

2. *Spiritually.* (a) The Orthodox or Conservative. Theologically these are Unitarian. They

believe that God is a unit, a spirit and eternal. These accept the words of the prophets as true, Moses being the chief. The Law is now in their possession and was given by God to Moses. Though Messiah tarry, yet he will surely come. They also believe in a physical resurrection from the dead.

With such the Talmud is the record of the oral and traditional comments upon the Law. The Torah is the Pentateuch or first five books of our Old Testament.

(b) The Liberal Jew. He accepts the unity of God, but pays little attention to anything else except to teach morality and maintain the traditional Jewish separation.

(c) The Rationalistic Jews, or "Reformed." Aside from radical differences, these are not true Jews, though they maintain synagogues and preach and teach ethics.

II: THE DIFFICULTIES

1. *From the Side of the Gentile.* (a) Few have any appreciation of what it costs a Jew to leave the faith of his fathers. Literal, physical separation is the portion of all who turn their backs on Jewry. The burial service for the dead and complete ostracism from family, kin and race—this is a price but few of us know or can appreciate.

(b) Again the Gentile can never fully apprehend the peculiarly distinctive character of the Jew. Paul exhorts the Christian (1 Cor. 10:32-33) not to "offend the Jew." Yet we joke, plague, ostracize and discriminate against him constantly.

(c) Then Christians fail to appreciate fully the character of the work among Jews, its difficulty, meager results and the great need of patient perseverance. Paul (Rom. 9:1-6) realized this difficulty fully and expressed his yearning in Rom. 10:1. It is exceedingly difficult to teach the Jew the meaning of that Word which he has transmitted to us, since he is "blinded" to its true import.

2. *From the Side of the Jew.* (a) The Rationalistic or Reformed Jew has the same difficulty in believing the gospel that all other rationalists have plus his racial background.

(b) All Jews are suspicious of the one who departs from the faith. He accuses such an one of ingratitude to Jewry and of selfish motives.

(c) Then we need but to read history, past and current, to observe the persecutions of the past and the "pogroms" and discriminations of the present, to see how natural it is for the Jew to be suspicious of or antagonistic to Christianity. He certainly has ample grounds.

III: METHODS OF DEALING WITH THE JEWS

1. Try to show from the Old Testament that Jesus was the Messiah.

(a) The sceptre has long since departed from Judah and Messiah (Shiloh) must have come (Gen. 49:10).

(b) Daniel's sixty-nine weeks (of years) have long since elapsed, hence Messiah must have come (Dan. 9:25).

(c) The prophecies were fulfilled in him (Gen. 3:15, 22:18, 49:10; Isa. 7:14; Micah 5:2). Messiah had to prove his ancestry, his genealogy, and Christ is the last one who can thus prove his right, for now all of the records are gone and we can never hope for another.

The Jew's religion is useless without Christ, for it does not fulfill his Scriptures. It is useless because Christ is the center of prophecy. It is useless because only the Levites can act as priests, and such cannot prove themselves to-day, lacking the records which all educated Jews concede to be lost.

(d) He is the "suffering" Messiah of prophecy. The Jew has but little idea of such, but is looking for a king to establish a material kingdom on the earth (see Matt. 16:21, 22; Luke 24:25-27, 45, 46).

2. Perhaps Isaiah 53 is the most difficult to get the Jew to understand. This cannot refer to the

nation, for the prophet is speaking of a *person*, one who suffers for another, and (verse eight) that other is not Israel but Christ. See also Acts 8:27-35.

Psalms 22 and 69 are classed by the Jews as "Messianic" and they both foretell suffering. Daniel 9:26 also tells that "Messiah shall be cut off."

3. Try to show the Jew that the Old Testament sacrifices have been done away in Christ (see Heb. 8 and 10), and this as a penalty for not accepting Christ. See Hebrews 10:28, 29. Finally show him what the Bible teaches about persecution and its glory. The Jew who accepts Christ will be driven from home, persecuted and cursed. Use also 2 Tim. 2:12 and Heb. 11:24-27.

For special tracts on the Jews, address Chicago Mission to the Jews, 1244 South Halstead Street, and Mildmay Mission to the Jews, Mildmay Road, London, England.

QUESTIONS

1. What is the present condition of the Jews nationally?
2. What classification of the Jews do we have? Define each.
3. Explain fully the two sides of the difficulty we have in dealing with the Jew.
4. How would you show Jesus to be the Messiah?
5. In your own words explain what is meant by the "suffering Messiah." Explain Isaiah 53.
6. What else would you try to show the Jew?

7. Why is the Jews' religion useless?
8. What did the destruction of Jerusalem do that affects the Jewish system of religion?
9. Why do we as Gentiles seem to feel an instinctive desire for separation from the Jews?
10. Have you known any Jews who became Christians? Tell, if possible, the steps of their faith.

CHAPTER IV

The Adventist

[NOTE: For the order of analysis and much of the matter of this chapter we are indebted to "Personal Soul Winning," by Dr. William Evans, Bible Institute Colportage Association, Chicago.]

The fundamental doctrine of Adventism is the absolute necessity and command for observing the seventh day (Saturday) as the Sabbath. There are, however, two other grave errors associated with this movement, viz., Soul-sleeping and Annihilation.

This movement has had its great headquarters and publishing house in Battle Creek, Michigan, and all ought to be careful as regards taking into the home the books and "Bible studies" sent forth from that place, from Tacoma Park, D. C., and also from Nashville, Tenn. The movement is, however, quite widely distributed and appears under different headings, as, for instance, "Seventh Day Baptists." All Adventists, we understand, are immersionists and make great claims regarding their Biblical interpretation.

We suggest the reading of Dr. R. A. Torrey's

book, "Ought Christians to Keep the Sabbath?" "Adventism Refuted," by D. M. Cartwright, and "Seventh Day Adventism," by D. A. Barry.

I: THE SABBATH DAY

1. Adventist teachers lay great stress upon 1 John 2:4, construing it to mean the Sabbath, even going so far as to change the word "commandments" to "Sabbath." The answer to this is such a passage as 1 John 3:23, where the commandments referred to are shown to be love and faith and not the Seventh Day.

The same is true of Rev. 22:14, another of their favorite passages. The Adventists from this passage would make eternal life to be dependent upon keeping the fourth of the Ten Commandments. A careful reading of the revised version, the most modern and correct translation, will show the fallacy of that position, for the words "Keep his commandments" do not therein occur at all.

2. The "Law" written on tables of stone has been done away with (2 Cor. 3:7-11). Christians are under a new covenant and are not called upon to become Jews, thereby being obliged to keep the Sabbath forever throughout all generations.

3. The Christian is "dead" to the Law (Rom. 7:1-4; see also 10:3-9). Every one of the Ten Commandments is reaffirmed in the New Testament *except the fourth*, and by example Christ

seemed to consider it less binding and suggested that it might, under some circumstances, even be broken (see Matt. 12:1-8). Further, observance of the "Sabbath Day" is expressly declared not to be obligatory upon the Christian (Col. 2:16, 17).

4. Finally, we must keep in mind that the Sabbath, as such, is a Jewish institution (Deut. 5:12-15), a sign between Israel and God (Ex. 31:13-17; Ezek. 20:12-13), whereas we, as Christians, are admonished to observe the "first day of the week" (1 Cor. 16:2; Rev. 1:10; Acts 20:7).

There is a marked difference between Jew, Gentile and the Church of God (1 Cor. 10:32). The Christian is not a Jew, but a member of the Church of God, the Body of Christ, wherein there is no distinction—"neither Jew nor Gentile." The Jew does not become a Gentile nor the Gentile a Jew but both become members of the church of God—Christians.

The fourth command of the Decalogue has not been set aside and the Christian Sabbath is as truly the "seventh day" as the Jewish Saturday, depending upon what you call the first day. In no place does the Bible say we must keep Saturday. It is an impossibility to keep the Sabbath as per their teaching. Failing thus to do, we are under the "mark of the beast," and we have no hope of salvation, and have no place in the "book of life."

How and when shall we begin to reckon to find the Sabbath Day? Australian Adventists do not

keep the Sabbath of the American Adventist. Suppose two of them simultaneously started about the world in opposite directions, each keeping Saturday. By the time they met, there would be two days' difference between them. Which would be lost?

II: SOUL-SLEEPING

This doctrine calls for a peculiar perversion of the Scripture. It means the unconsciousness of the soul from the time of physical death until the great Resurrection and Judgment Day. Let us examine some of their favorite texts.

Adventists emphasize Acts 2:34 in teaching this doctrine. The fact is that it is David's body and not his spirit that is under consideration! Compare with verses 29-31.

Eccles. 9:5-10, "The dead know nothing," etc. . . . *under the sun*. See context: "With Absalom—they went—and knew not anything"; the answer is, they knew nothing of Absalom's plot.

John 11:11, 14, 39. This passage refers to the body, not the spirit, as the words plainly show; so with 1 Thess. 4:16, 17.

The great summary of Christ for this whole teaching is in Matt. 27:52. Graves and bodies, resurrected, not the sleeping of souls, is the great lesson. "This day shalt thou be with me in Paradise," does not, cannot, permit a soul sleep of

unconsciousness until the last great resurrection day.

III: ANNIHILATION

Closely connected with the foregoing is the doctrine of the final extinction of the unsaved soul—annihilation. When Stephen died (and Jesus also), his body went into the earth but his spirit went unto God (Acts 7:59). Paul lived outside of his body (2 Cor. 12:2), so likewise the rich man and Lazarus (Luke 16:19-31). The Bible clearly teaches the conscious state of the dead. Jesus with Moses and Elijah on the mount held converse with the living spirits of those long since dead. Study carefully the following references: Matt. 9:6; Luke 16:9; John 12:25; 1 Cor. 5:10, 6:2; 1 Peter 3:19, and Gen. 6:3.

Annihilation cannot be supported, as the Adventist claims, by any difference between “everlasting” punishment and “eternal” life, as found in Matt. 25:46, for there is no difference (see R. V.). The punishment and the life alike are “eternal.”

QUESTIONS

1. State the fundamental doctrine of Adventism.
2. How ought we to answer his use of 1 John 2:4 and Rev. 22:14?
3. What is the New Testament teaching regarding the Jewish law?

4. What is the significance of the lack of the reiteration of the fourth commandment in the New Testament?
5. Locate Scriptures showing the attitude and also the statements of Christ as regards the Sabbath day.
6. Are we free from devoting one day in seven to the worship of God? Give reasons for your reply.
7. Why is a world-wide observance of the seventh day an impossibility?
8. What is the distinction between "Jew, Gentile and Church of God," 1 Cor. 10: 32?
9. What is meant by "Soul-sleeping"? How would you answer that sort of teaching?
10. What is meant by "Annihilation"? How would you meet that sort of error?

CHAPTER V

The Unitarian and Universalist

I: WHAT THE UNITARIAN BELIEVES

1. The Unitarian is he who denies the fact of a Triune God, accepts God, but denies the Son and Spirit. Jesus was a good man, perhaps the best that ever lived, but not equal with the Father. The Holy Spirit is regarded merely as an influence, certainly not a person equal with God or the Son.

2. As for the Bible, it is probably the highest revelation we have, but not more inspired than a vast amount of other writings or literature that has been or is yet to be produced. Men who write and speak to-day are inspired in the same way as the authors of the Bible.

All of the miracles can be explained by natural law or else are denied as having been performed.

3. The Atonement of Jesus and regeneration through his merits are both a myth, a figment of human imagination. Sin is only a defect of human life that may be removed or altered by education, will power or environment. Indeed, sin is often referred to as "perverted good" or as "arrested development."

While there are some Unitarians who do not go

quite this far, still all believe in God as a unit, not the Triune God.

The greatest growth and development of Unitarianism has been in New England, where it has split Congregationalism into two camps. Ex-President C. W. Eliot, of Harvard, and ex-President of the United States William Howard Taft are leading exponents of this belief. Since its inception it has not grown much, for it is not missionary; depends upon moral teaching rather, not regeneration, and has always been a proselytizing rather than evangelistic movement. In fact, it has no evangel.

II: OUR APPROACH

1. *The revelation of God.* Unitarianism is not confined to the sect which bears that label. It is to be found often in professedly orthodox pulpits and among scores of regular church members. It will always be found among those who deny the virgin birth of our Lord, for we cannot have the Father without the Son, as access is only obtainable through the Son who is co-equal and co-existent with God the Father (see 1 John 2:22, 23, and John 14:6). The only full and complete revelation of God, known to man, is that found in the New Testament, and, as shown in former lessons, if Jesus be not God, he is not good.

2. *The revelation of the apostles.* Peter tells us (Acts 4:12) that *only* through Christ can men be saved. To refuse to believe in Christ is to reject God's proffered salvation (John 5:40). "What," one may ask, "becomes of those who refuse or else have never heard of salvation through Christ?" We are not omniscient. But we do know that a righteous God will deal justly with honest ignorance, with honest open-mindedness that awaits conviction; with defiant refusal to obey; and with indecision and willful ignorance. As if to add force to the words of Peter, read the words of Jesus found in John 8:21-24. The Jews of that day (and to-day also) are one with modern Unitarians.

3. *God's will.* We have already referred to the will and purpose of God (Rom. 8:29). In this connection show also how it is the will of the Father that all men should believe and be saved (John 5:22-23; Phil. 2-9). It is a fact that the guilt of being lost in no way can be blamed upon God. The Holy Spirit came to convict men of the sin of unbelief (John 16:8-10), and to reject Jesus Christ as the One through whom God bestows eternal life is to make God a liar (1 John 5:10-12).

4. *The guilt.* Not only is self-condemnation involved in taking the Unitarian position and blasphemy against God, but it also brings upon the rejector the awful consequences mentioned in

Heb. 10:28, 29. This is done by a denial of the claims of Christ and to account his blood only that of a martyr.

III: REVIEW

Let us hastily review the Scriptural evidence of the *Deity* (co-equal with God) of Jesus Christ.

1. The names given to him (Acts 3:14; John 20:28; Heb. 1:8; Titus 2:13).

2. Divine attributes (Matt. 18:20, 28:18, 19; Eph. 1:22, 23; Mark 2:8, and others).

3. Eternal existence (John 1:1).

4. Divine works ascribed to him (John 1:1-3; Col. 1:16; John 5:22, 23, 6:39, 5:21).

5. Divine worship accorded to him (Matt. 28:9, 14:33; Luke 24:52; Rev. 22:8, 9; Ps. 45:11; Rev. 5:8, 9, 12, 13; Heb. 1:6; Phil. 2:10, 11).

The Universalist

I: A STATEMENT

The fundamental belief of the Universalist is that, in the end, all persons are to be saved, to receive eternal life in the presence of and in felicity with God. There is a vast difference between the purpose of God, which is to transform men into his likeness, and that same purpose frustrated by man's unbelief and disobedience.

We do not reconcile God's foreknowledge and man's free will, but we accept both to be true. Man is not free if all must be, will be saved. That conclusion will encourage him to license, lust and a laxity of any concern, on his part, regarding the gift of eternal life.

It is a fact that in present-day practice and experience the personal evangelist will find little or no difference between the Unitarian and the Universalist; notwithstanding their different names and the original distinctions, they are to-day virtually the same.

II: HOW TO MEET

We must rightly interpret those passages upon which the Universalist bases his plea, such as 1 Tim. 2:3, 4.

A careful, thoughtful reading of this passage clearly indicates the desire, but not the determination, that all men might be saved. The word "will" here used is equivalent to "was minded" (Matt. 1:19).

Again 1 Cor. 15:22 deals not with the matter of all men receiving eternal life in Christ, but rather the physical resurrection of all because of the resurrection of Christ. In Adam all men died, physically; in Christ all shall arise, some to joy, some to everlasting (eternal) sorrow (Matt. 25:46).

Finally, emphasize what man must do to be saved (see Chapter VIII, Part One).

QUESTIONS

1. What does the Unitarian believe?
2. Where is this cult chiefly found?
3. Why must we accept Jesus as God?
4. In what way will God deal with those who wilfully reject his Son?
5. What does Jesus say on this question?
6. Under what guilt does the Unitarian rest?
7. Have you carefully looked up all Scripture references in this lesson?
8. Show that Jesus is God.
9. What is Universalism?
10. How may we answer this teaching?

CHAPTER VI

So-Called "Christian Scientist"

Probably no other delusion, unless it be Spiritualism, has made such inroads upon the churches, including both the Catholic and the Jewish. We must not underestimate its proselytizing sophistry nor overestimate its extent and influence, for it loves to set itself forth as "Some great One." "Christian Science is neither to be ridiculed nor feared; to be marveled at nor tampered with, but examined and classified in the light of the only divine revelation."—Dr. James M. Gray.

The "signs and wonders" it professes as evidence are by no means a proof of its divine "origin" nor a testimony to its truthfulness. Satan has power and can deceive "if possible the elect." See Matt. 7: 22, 23; 2 Tim. 2: 8, 9; 2 Cor. 11: 14, 15; Matt. 24: 24, and Mark 13: 22, 23. Likewise remember Pharaoh's wise men and Moses.

I: CHRISTIAN SCIENCE AND THE BIBLE

The many different and contradictory editions of "Science and Health" make it difficult to know the exact teaching or to show the errors of this cult.

The following few contrasts were selected by Dr. A. C. Dixon and are from the edition of 1909.

THE BIBLE

If ye then being evil, know how to give good gifts unto your children, how much more shall your Father give good things unto them that ask him. (Matt 7:11.)

* * *

Whatsoever ye shall ask in my name, that will I do. (John 14:13.)

Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (Heb. 9:26.)

* * *

Being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. 5:1.)

* * *

Christ both died and rose. (Rom. 14:9.)

* * *

See John 14:16, 26.

CHRISTIAN SCIENCE

The mere habit of pleading with the divine mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, an error which impedes spiritual growth. (P. 2.)

* * *

God is not influenced by man. (P. 7.)

One sacrifice, however great, is insufficient to pay the debt of sin. (P. 23.)

* * *

The atonement requires constant self-immolation on the sinner's part. (P. 23.)

* * *

Jesus' students did not perform (nor understand) many wonderful works until they saw him after his crucifixion, and learned that he had not died. (P. 45, 46.)

* * *

The Comforter I understand to be Divine Science. (P. 55.)

Dr. Dixon goes on to contrast a score more of such contradictions in which evil is denied, the Trinity flaunted, the personality of God denied, "sin is not forgiven," there is to be no final judgment, prayer is "useless," there is no material substance, Jesus is divine only as men are divine, etc., etc., ad libitum. It is indeed Satan's awful deception.

II: WE WILL CONSIDER SOME OF ITS MOST PRONOUNCED ERRORS

1. It denies the personality of God. "That which will have all men to be saved is principle, spirit, not person." "God is not a person; God is mind or principle." To be a good practitioner one must relinquish the idea of divine personality. To this we may use Acts 14:15; 1 Thess. 1:19.

2. It denies the deity of Jesus. He was divine only as other men are, as emanating from and being a part of the one great "mind or principle named God." The Bible contradicts this position. Jesus spoke of another (Judas) as a devil and Paul called Elymas a "child of the devil" (Acts 13:10). See Luke 1:35; 1 John 4:1-3, 5:6-8. Read again carefully John 1:18; Matt. 3:17.

Of course this false position precludes, even denies, the sacrificial death of Jesus, "His disciples believed Jesus dead when he was hidden in

the sepulcher whereas he was alive." Look up 1 Cor. 15:1-3; John 19:30-35.

3. It denies the Scripture teaching about sin. "Jesus never ransomed man by paying the debt that sin incurs." "Belief in sin is an error; in reality, there is no evil; the soul cannot sin; sin is not real; sin is an illusion."

To this we reply (a) that the angel who pronounced his name did not believe this (Matt. 1:21); (b) that he himself contradicts such teaching (Luke 19:10); (c) that he forgave sin as something that really existed (Mark 2:5; John 8:11), and taught us to pray for "forgiveness" (Luke 11:4); (d) that his followers clearly taught, in their records of his sayings and their subsequent interpretation and application of the principles of his life, that he came into the world to die for sin. If he did not, then his death was either a phantasy, the death of a madman or a fool. See Romans 5:12; James 1:15; John 8:21, 24.

4. One of its most significant developments is its appeal to selfishness. Poverty is a disgrace and a crime, hence without the pale of this cult and no appeal is made to relieve it. There is no such thing as sickness and disease, hence no charity to be expended on hospitals or similar relief. There is no appeal to reach the unsaved, for there is no such thing as sin, hence no missionary expense or sacrifice called for.

Christian Science is a money and a society propaganda. No church, we are informed, can be organized without first opening a free reading room equipped with printed matter furnished by the Boston headquarters printing house.

There is no sickness, and yet its practitioners are not expected to "treat" charity patients unless they be paid a fixed charge.

Certainly the mind can have effects upon the body, especially the nervous system, and an abundance of testimony proves that God has, and does, answer and heal at times by simple faith through prayer. But for any person to be granted the right to juggle the meaning of such words as "God, evil, pain, disease, death, prayer, and all of Holy Writ, is a blatant sacrilege" (Gal. 1:8; 1 John 4:1-3).

QUESTIONS

1. Why are the so-called "cures" of Christian Science not a proof of its truthfulness?
2. Enumerate some of the principal contradictions of the teachings of Christian Science and the Word of God.
3. Refute the false teaching regarding:
 - (a) The personality of God.
 - (b) The deity of Christ.
 - (c) The question of sin.
4. What is some of the evidence which goes to show the selfishness of this cult?
5. By what Scriptural test may we judge all forms of error?

CHAPTER VII

The Spiritualist

The Great War, with its tremendous death toll and consequent separation of loved ones, gave this snare of evil a tremendous impulse. Many sincere but deceived people have turned to Spiritualism in the vain hope of holding communication with their departed loved ones.

I: THE FACTS

1. It is useless to deny the presence and work of a spirit world. At the same time we need to remember that an overwhelming part of the so-called manifestations is trickery and legerdemain. We must remember that Satan has power to “manifest” himself, and as he is a “liar and the father of lies,” we may rest assured that he will “clothe himself as an angel of light” and go about endeavoring to deceive the elect.

2. We must remember that the Bible recognizes the presence and power of evil spirits upon the earth and distinctly warns us against and sets a prohibition upon our having any dealings therewith(Isa. 8:19, 20; Deut. 18:10-12; Lev. 19:31; 2 Kings 21:1, 2, 6).

II: EVIL SPIRITS

1. The kinds. The Bible tells us of those in chains (2 Peter 2:4) awaiting punishment, and those who are actively obeying the behests of their master (Eph. 6:11, 12).

2. Their origin. We are not taught as to their origin except that they were created by God (Col. 1:16). Jesus said of some that their father was the devil (John 8:44), and these were incarnate in human form. Paul warns us of pride lest we enter into the condemnation of evil spirits (1 Tim. 3:6, 7). Jude also sets forth the punishment reserved for those possessed of evil spirits (Jude 6, 7).

3. Their character.

(a) They are unclean (Judges 9:23; Luke 7:21; Matt. 10:1, 7:22; Deut. 32:17).

(b) They are Satan's agents (Matt. 12:26, 27, 25:41).

(c) They may inflict maladies (Matt. 12:22; Luke 13:16).

(d) They are in conflict with believers and seek to seduce all such from the truth (1 Kings 22:22; 1 Tim. 4:1, 2; Eph. 6:12).

4. Their fate. Unless God is omnipotent, we are of all men "most miserable," but he will rule

and bring all things in subjection to his Son (Phil. 2: 9-11; Heb. 2: 8, 9).

We are told distinctly what the end of these evil spirits is to be (Matt. 8: 29 and Luke 8: 31).

III: APPLICATION

A careful study of the foregoing will explain in one way or another more than 99 per cent of the so-called "manifestations" of Spiritualism. Most of those who deal in the occult, particularly the so-called mediums, are in it for selfish, financial reasons.

Once a person begins to have anything whatever to do with Spiritualism, he is upon dangerous ground, for the infection of its virus, the chicanery, sophistry and deceit, are so insidious, so gradual and deceiving, that before one is aware of it he is lost. Again, the open assaults upon every orthodox belief in Christ, the Bible, even in God, by Spiritualism are a most blasphemous heresy. Some of its present-day exponents, like Conan Doyle, take the most advanced ground of the agnostic and infidel.

There is also the immoral side of the whole matter. The famous Fox Sisters confessed, late in life, that by cracking their toe joints they performed some of their spiritual demonstrations. The exposures of lying and deceitful mediums

have been myriad. And these immoralities and scandals have cast suspicion upon every woman (and it is chiefly women who act as mediums) who lends herself to this deceiving art.

We need to remember the record of 1 Chronicles 10:13 where we are told expressly that Saul lost his life and his kingdom because he had dealings with spiritism.

David explicitly emphasized the separation of the dead from the living (2 Samuel 12:21-23), and while Jesus speaks of the "ministering spirits," he is referring to angels (another rank in creation), and not to the spirits of our departed ones. Nowhere does our Lord intimate that there is any physical or audible communication between these and those now living (Heb. 1:14).

Sir Oliver Lodge has recently admitted that the medium through whom he has been obtaining his messages from the dead (supposedly) had sometimes lied and thereby gave away his whole spiritualistic case, for God does not talk to us through liars.

QUESTIONS

1. Outline fully the facts regarding Spiritualism.
2. What kinds of evil spirits are upon the earth?
3. What does the Bible teach as to the origin and character of evil spirits?
4. What is the application of the Bible teaching regarding evil spirits?

5. What additional reasons have we for avoiding this cult?
6. What did David and Jesus teach about our communication with the dead?
7. Why is it so dangerous to tamper with spiritism?
8. What reason does the Bible give for Saul's loss of his kingdom?
9. To what was the author of Hebrews referring when he spoke of "ministering spirits"?
10. What is the weakness of Sir Oliver Lodge's statement?

CHAPTER VIII

The Russellite

A self-styled “pastor” culled, from God only knows where, several volumes of professed Bible studies and under oath in a Toronto court confessed that he had lied about his assumptions of scholarship and knowledge of the original tongues.

Like all false teaching, this is a proselytizing, not an evangelizing, movement. Its chief appeal is to that large class of church members who are spiritually hungry, Scripturally ignorant, unwilling to pay the price of personal study and ready to accept anything they are told (due to their ignorance) if it but be told with proper dogmatism and self-assertion. Its audacity is revealed by the words of its founder: “Accept my interpretation of the Bible and I will prove everything I say.”

I: ITS TEACHING ABOUT THE BIBLE

If Russell was right, then all that has ever passed for Scriptural truth and orthodox Christianity from Paul to the present day is wrong, for there is not a single point in harmony. Lacking professed scholarship and a knowledge of the

original tongues does not debar true Biblical information. Mr. Moody is a case in point. But never have such men sought to establish a new system of faith or sought to repudiate and overthrow the results of orthodox teaching and comment.

Russell, as a sample, in his comment upon the story of Lazarus, makes Abraham to symbolize God; Lazarus the Gentiles, and the rich man suing for a drop of water with which to cool his tongue, the Jews of America asking the President to interfere with the Czar of Russia on behalf of their brethren. His insistence that the millennium came in 1914 (in spite of Matt. 24:36) is another example of his wresting of the Scriptures.

As to the character of this commentator, it is court record that his wife was granted a divorce on the grounds of improper relations with other women; it is court record that he sought to defraud by transferring title to property; it is history that he induced folk to dispose of property because "the age was ending"; and it is history that he defrauded in the "Miracle Wheat" transactions. Wheat that, for "elect believers," would yield one hundred-fold was sold for \$5.00 per pound and found to be ordinary American wheat. Look up 2 Tim. 4:3 and 2 Thess. 2:11.

II: ITS TEACHINGS ABOUT THE LORD JESUS

(With Scripture references in reply.)

1. Jesus was the Archangel Michael. See John 1:1.

2. Jesus had but one nature, his human nature. See Heb. 2:17-18; John 4:25, 26; 1:18.

3. Jesus was in no way a substitute Savior. See 1 Peter 2:24 and Rom. 4:25.

4. At his crucifixion he ceased to exist. See 1 Cor. 15:4-8.

5. He did not exist before his incarnation. See John 1:1, 1:14, 5:12-13; Phil. 1:5, 6.

6. He was not raised from the dead, but his body was either spirited away or else passed off in gases. See Acts 1:9, 7:55, 56.

7. Jesus is to-day an invisible spirit. See Rom. 6:4, 5.

8. Christ came back to earth in 1914—our answer is fourfold:

(a) The day of his coming is unknown. See Matt. 25:36.

(b) The saints are then to be raised. See 1 Tim. 5:1, 2.

(c) The saints found on earth are to be “caught up.” See 1 Thess. 4:16, 17.

(d) There is to be a separation when he appears. See Matt. 24:40, 41.

To this Dr. Haldeman adds that the “restraint”

(2 Thess. 2:7) of the "Man of sin" still exists and the Holy Spirit is hindering the power of lawlessness, hence Christ has not yet come.

Russell is the most blatant, outspoken and blasphemous of all the enemies of Christ from the days of Arius to the modern Unitarian.

III: ITS TEACHING ABOUT SALVATION

1. Christ's work was not "finished," but the members of his body, the Church, must continue and complete his sacrifice (Heb. 9:26).

2. Eternal life is only to be gained at some future time (John 5:24; Rom. 8:12).

3. Men are "born" again after the resurrection (John 1:12, etc.).

4. Sanctification and justification, according to Russell, are the result of perfect works (Rom 5:1; Jas. 2:23).

5. Russell taught that believers may fall from grace and perish at the second death (John 10:27-29).

Russell sought to harmonize Calvinism, Arminianism and Unitarianism. There was nothing in the mind of God too hard for him to offer an "explanation."

IV: ITS TEACHING ABOUT THE FUTURE LIFE

1. He taught a probationary period after death. If, during that period, men should fail they were

to be annihilated; if they stand the test, they are to receive eternal life (John 3:36). We reply:

(a) The New Testament teaches consciousness after death (Matt. 26:24).

(b) That death is not the extinction of being (Matt. 10:28; 1 Thess. 5:23).

(c) Christ lived after death, so likewise Moses and Elijah.

Russell said that Nero would yet awake and be given strength and health, though an object of contempt. Such an experience would be to him a "valuable asset" if he lived decently one hundred years and then desired to return to non-existence, all right, or if he surrendered to God he would enjoy cleanness and be honored in heaven and earth. What blasphemy !

CONCLUSION

According to Russell, Jesus was a god, but not God, and called so in an inferior sense. His death was the death of a mere man. His humanity is denied. The Holy Spirit was but the influence of God and "The Three-in-one" doctrine a "relic of the dark ages."

Russellism does not seek sinners, but perverts saints; it denies eternal life now; it makes "God a liar"; offers a chance in the age to come, and is an enemy of the evangelical faith of all true believers.

QUESTIONS

1. What is the difference between proselytizing and evangelizing?
2. Why are Russell's Scriptural comments false?
3. What has been proven of Russell's character?
4. Give the eight points regarding Russell's teachings about Jesus and your answer to each.
5. What is the error of his teaching regarding salvation?
6. Answer the Russellite teaching regarding a second probation.
7. How do we know that Jesus did not come back to the earth in 1914, not even in a "spiritual sense"?
8. What was Russell's summary regarding the future life of Nero?
9. What was the "Miracle Wheat" transaction of Russell?
10. Give in your own words the "Conclusion" of this lesson.

CHAPTER IX

The Mormons

I: HISTORICAL

1. Accused by his own followers of dishonesty and immorality, engaged in much disgraceful argumentation and many unseemly brawls and fights, a fugitive from arrest in two states, Ohio and Missouri, a charlatan and a fraud of the worst and most pronounced type, Joseph Smith combined his financial greed with the pseudo-religious history and "revelations" of America and an imaginary people as recorded by one Solomon Spaulding, into a religious system and propaganda which culminated in a "martyrdom" in the Carthage (Ill.) jail in 1844. True, his death was a murder, still Joseph Smith alone was responsible for an inflamed public mind caused by his defiance of public opinion and of the authority of the state and he died with a six-shooter in his hand fighting the mob. Had he not thus been killed the probability is that his movement would have died a natural death due to its own defects and weaknesses.

2. Mormonism has one branch known as the "Re-organized Church of the Latter Day Saints"

which has nothing to do with the Utah "Brighamites," repudiates polygamy and is a law-abiding people with whom we are not concerned. The Utah crowd never uses the term "Re-organized" and calls such the "Josephites."

For a good history and study of the whole movement we recommend "Mormonism, the Islam of America," by Dr. Bruce Kinney, New York, Fleming H. Revell, or any book room.

3. We will not go over the black record of the Mountain Meadow massacre, the details of the blood covenant and the shameful deceit, fraud and frequent political change of face that are matters of Mormon recorded history. Rather we will look, in a most condensed manner, at the blasphemous teaching of a so-called church which is to-day America's great moral and political ulcer; one which preaches that it is superior to the United States Government and that they, the Mormons, are one day to "spoil the Gentiles"; one that holds the balance of political power in at least three states and is a factor with which to reckon in several others; a movement that is to-day sending out its missionaries literally by the thousands each year into the whole world, not at the cost of the Utah body or even by their own honest labors, but rather to "sponge" or graft upon the unsuspecting or liberal hearted as they teach and deceive those who will listen to their falsehoods and sophistries.

4. Mormonism is a tithing system of the most rigid and minute discipline and for these funds the "Apostles" are not obligated to render any accounting. To demand such publicity would be a sin. Further the church is engaged in big business enterprises to the extent of a monopoly in some lines. It has been known to sell to outsiders for less than to its own in order to defeat Gentile competition.

II: DOCTRINES

1. Mormonism professes to follow the teachings of the Bible, the "Book of Mormon," the "Book of Doctrines and Covenants" and "The Pearl of Great Price." In spite of this we hear President Woodruff saying—"compared with," as he piled these books upon the pulpit before him, "the living oracle these are nothing to me." That is to say that the President of the Apostles as the mouth-piece of the church is superior to these documents and his utterances, his "revelations," have authority over members of the Mormon Church, no matter how they may conflict with or even contradict these books.

2. Mormonism teaches that Adam is our father-god and that God was once as we now are, is not and never was a spirit but rather a man even as Brigham Young was a man. The Kingdom of God, they teach, is in the Mormon priesthood;

to disobey that priesthood is to disobey God, for it is God, acts for God, is in reality God.

Jesus is taught to be the son of Adam-God and of Mary by procreation, son of the father Adam who was the first of the human race. He, Jesus, was a polygamist and at the wedding in Cana married the two Marys and Martha. Joseph Smith was one of his descendants.

The Holy Spirit is an ethereal essence or substance that is to be received by the laying on of hands by the priesthood.

Sin was a necessity. Had Adam not partaken of the forbidden fruit, he, and we, had not known good and evil nor have had mortal posterity.

The Redemption of Christ was for the sin of Adam and our redemption can come only through our obedience to the Mormon Church.

3. To get rid of our sins we must work them out in the Mormon Church, learn to be gods as all gods have before us. Plural wives are a means of grace, for the more human habitations (bodies) that are given to the disembodied spirits about us the higher will be our honor and glory in the world to come.

A woman can gain heaven only as she is sponsored or "sealed" by some man and if she is willing and obedient here on earth she will become the wife of a god hereafter with all of the emoluments and honors thereunto appertaining.

The living may be baptized for the dead (at so

much per) and Mormons are urged to get their genealogies that their ancestors may thus be vicariously baptized.

III: SUMMARY

It is a black page of history that records the manner in which Mormons fought the Gentiles who went to or even tried to pass through Utah, and, after an attempt to enter the Union as a state independent of the Government, it then had a convenient "revelation" setting aside, for the time being, and to conform with the Edmonds Act of Congress, its teaching about polygamy. Not yet has that doctrine been abrogated and he would be a brave man, though of doubtful veracity, who would claim that this last "revelation" has been altogether lived up to in letter or in spirit.

The "Home Missions Council," a representative body of all Protestant Home Missionary Societies, has prepared a tract entitled, "Ten Reasons Why Christians Cannot Fellowship with the Mormon Church," a summary of which is as follows:

1. The Mormon church unchurches all Christians. All of whatever name or nation from Apostolic times to the present are apostate from the truth and propagators of false doctrines, without authority to teach or perform churchly duties and

salvation is to be found alone in the Mormon church.

2. The Mormon books are on a par with the Bible and must be accepted as of equal inspiration and authority. The same is also true of the so-called "revelations," both past and present.

3. Mormons make belief in the person and mission of Joseph Smith as a prophet of God essential to faith and he who rejects his claims as "the modern prophet" is a rank heretic.

4. Faith in the Mormon priesthood and submission thereto is essential to future blessedness, to refuse is to be damned.

5. The Mormon teaching about God is dishonoring to the Divine Being for he is only an exalted man, forever changing but never becoming absolutely perfect.

6. Mormons teach that Adam is God and that Jesus Christ is his son by natural generation.

7. Mormonism is polytheistic. There is a plurality of gods. Being men they became gods by plural, celestial marriages.

8. Mormonism requires faith in Joseph Smith, Mormon books and the priesthood as absolutely necessary to salvation. The Atonement of Christ was for original sin but we must depend upon our good works. It also teaches baptism for the dead, thus encouraging people to remain impenitent.

9. Mormonism believes in Polygamy as a sacred and fundamental doctrine. The manifesto of Sep-

tember 24, 1890, was not a repudiation and did not claim to be such. They hold the principle as eternal as God himself.

10. Mormonism teaches that God is a polygamist; the natural father of all intelligent beings and that angels, men and devils are his offspring by procreation or natural generation; that Adam was the father of Christ's human nature even as Brigham Young was the father of his children.

QUESTIONS

1. Give a summary of Mormonism.
2. Have you read any books on Mormonism?
3. Give a complete summary of the Mormon teaching about:
 - (a) God,
 - (b) Jesus Christ,
 - (c) Baptism.
4. Upon what authority does Mormonism base its teachings about polygamy?
5. Explain from this lesson how we are to account for the hold that Mormonism has upon womanhood.
6. Have you ever come into contact with Mormon missionaries or read any of their literature? If so, relate your experience.
7. Do you know anything about the Mormon tithing system? Its "big business"? Have you ever bought any salt of the Inland Salt Co.?
8. State the importance of Joseph Smith to the Mormon belief.
9. What is the estimated importance and value of polygamy to a Mormon?
10. Wherein is the great political danger of this system to America?

CHAPTER X

Pentecostalism—So-Called “Holy Rollers”

A strangely recurring religious phenomenon is the constant search after new and erotic emotions; the chasing after spiritual will-o'-the-wisps, and the readiness to accept the pronouncements of professed religious leaders without assurance that these teachers are above par morally or have the whole and full authority of the Bible upon which to base their teachings or explain their theories and experience.

In every city we find all sorts of pseudo-religious gatherings, enough to make one dizzy. These movements are paralleled in the country and smaller places by the spread of cults and “isms,” most of which depend upon a leadership so obsessed with one or two ideas as to shape all Scripture to suit their ends.

If the churches would spend a fraction of the same energy and foresight in looking after their members and enlisting them in service as it does to get men to make a profession of faith, we would feed the spiritually hungry and Scripturally undernourished, who rebel at our coldness, and reduce the tide of our losses to these cults to a mere rivulet.

The growth of Pentecostalism, incorrectly called "Holy Rollers," has been noticeable during the past twenty years.

I: HISTORICAL

Beginning in a rescue mission in Brooklyn, New York, in 1894, and later uniting with various Holiness churches, there is now a large organization known as the "General Assembly of the Church of the Nazarene." The "Church of God" is also a Pentecostal body differing in its insistence upon immersion as the only mode of baptism and the matter of divine healing.

Correctly, we are told, the "Holy Rollers" are still another, and a very noisy body, having its headquarters at Waukesha, Wis., and as its official organ the "Burning Bush." But to the general manifestations of Pentecostalism it seems to be easy to give this general designation of "Holy Rollers."

II: DOCTRINES

On the matter of the Trinity, the Virgin Birth, Inspiration of the Scriptures, man's need of redemption through the sacrificial death of Christ and the bodily return of our Lord, Pentecostalism stands with every orthodox creed. Various branches differ on the mode of water baptism, but

all, seemingly, are correct in their teachings about the Lord's Supper.

III: ERRORS

1. The main error of Pentecostalism seems to be with regard to sanctification which is taught to be a “second work of grace,” the same to be received on the occasion of one's “Pentecost” or “Baptism of the Spirit.” Testimony is to the fact that this “pentecost” is to be made manifest to the recipient and to observers by the “gift of tongues” or by some physical effect, such as dancing or rolling upon the floor.

[NOTE: True, the “Manual” does not so state, and some leaders deny this teaching, nevertheless all testimony is to the effect that great physical excesses are emphasized, looked for, and do show themselves almost everywhere that Pentecostalism is preached; therefore we are considering the movement along this line and that of divine healing.]

After an honest endeavor we have yet to authenticate a single case where modern speaking in tongues has ever been in any known language or dialect possible of interpretation.

Sanctification literally and Scripturally means to be set apart or consecrated to God and it is not alone the work of the Spirit separate from Christ. He—Christ—is both our Redeemer *and* our Sanc-

tifier (1 Cor. 1:30, 31). We are baptized once and for all into his Body, though we do need frequent infillings of the Spirit (1 Cor. 3:16, 6:19; Eph. 1:13; 2 Cor. 6:16). He, the Spirit, does not speak of himself (Eph. 5:18-25) and does not come upon us for physical, spectacular purposes. He is not dependent upon an assemblage of believers and gives to each believer, "severally as he willeth," such gifts, enduements or enablements, as he deems best to make us effective servants and witnesses of and for Christ (1 Cor. 12).

2. Sanctification (and the gift of tongues) does not mean sinlessness nor does it exempt from penalties for the violations of natural law nor of those acts, which if committed by unbelievers, would be termed sin.

Sanctification is not eradication of sin from the life nor is it the suppression of sin in the life. It is rather being taken possession of by the Spirit so that the believer is in spirit, soul and body made holy. Sanctification does not mean immediate perfection. Every brick in the church house is sanctified (set apart) to Godly use, but not every brick is by any means perfect. Sanctification and holiness are counteraction, a changed attitude of life.

Look the devil in the face and say, "you have no territory in my life over which I acknowledge your dominion, for I am WHOLLY GOD'S." He, the Spirit, will thus give us the victory through Christ.

Our “old man was crucified with him, that the body of sin might be done away” (Rom. 6:6), literally:—robbed of power, not destroyed but rendered inoperative. (See Greek.)

3. We need to distinguish between “gifts” and “signs” spoken of in the Scriptures. The gifts or enduements remain whereas the signs pass away. We are not to seek signs but gifts. That speaking in tongues was a sign which has passed away we are warranted in saying from a study of Ephesians 4:3-16. We know that the office of an apostle has passed away yet we are to build thereon (Eph. 2:19-20), so with these signs—we are not to be looking for them but rather to go forward and build thereon. To look for some physical manifestation as the evidence of the Spirit’s presence in a believer shows a lack of a “spirit of power and love and discipline,” literally—sound sense (2 Timothy 1:7, 14, Moffatt). To look for a sign of the Holy Spirit’s “pentecost” as taught in the Nazarene “Manual” would compel all of us to pass through the same mold of experience, the inquirer seeking one only work of the Spirit, one only evidence of his power and presence in the life. As against this we should remember that the knowledge of the enablement or enduement of the Spirit for a particular service is usually a gradual revelation.

4. On the day of Pentecost the disciples spoke in “languages” (see R. V.) and not in tongues,

and of the “wonders of God,” not of the gospel. Thus speaking there assembled the multitude to whom Peter spoke the “gospel” in a known and by all clearly understood tongue. Peter thus anticipated Paul’s words that he had “rather speak five words with my own mind for the instruction of other people than ten thousand words in a ‘tongue’ ” (1 Cor. 14:19, Moffatt). God enjoins silence in every public gathering upon all who speak in an unknown tongue (language) unless there be present one who can interpret what is being said (1 Cor. 14:27, 28). Further there is to be order and not confusion. To say that the Spirit’s infilling removes the possibility of sin is incorrect (see Psalms 89:30-32; Heb. 12:8), and makes God to be a “liar” (1 John 1:8), words that were addressed to believers.

The gift of tongues, or to receive a “Pentecost” is not a test of salvation nor of the Spirit’s filling, and we are taught to “try” the spirits to see if they exalt the Christ. Unless we can understand what is being said how is it possible to know that they do thus exalt him (see 1 Cor. 14:9, 15:33-40, and 1 John 4:1)?

IV: DIVINE HEALING

1. This is not a tenet of the “Manual” of the Nazarene church though it is taught by some Pentecostal teachers and leaders and is stated as

essential to a full and complete faith by the Church of God, a pentecostal body.

Our reply is that “God is able,” but we desire more authenticated evidence than is usually submitted for some of the extreme cures listed. We believe in and can testify to divine healing through the prayer of faith, but dare not limit God to one method of healing, with or without remedies. The physician, we are persuaded, who learns the laws of God and uses them as restoratives is practicing divine healing as truly as the person who resorts only to prayer.

2. To make healing a part of the Atonement and of as wide an application, the same to be received with salvation or at one’s “pentecost” is to fly in the face of nature and, we are persuaded, to pervert the Scriptures. We believe the Bible without reservation and to the limit but we do most assuredly not limit the power of God in any way, shape or manner. Dr. Grenfell of Labrador, Dr. Leavell of China, the writer’s sanctified mother and a million others like them who use material means *and prayer* in healing, have a faith the quality and quantity of which is not to be challenged. To eliminate these and their works would be to be blind to the providence of God. Paul, by inspiration, is given enabling grace to bear his “infirmity,” surely he was a saved man (2 Cor. 12:7-10). Was Paul mistaken not to claim healing with his salvation?

We must remember that not all sickness is due to sin (John 9: 2, 3), and in the prayer for healing as commanded by James he seems most clearly to separate healing from the forgiveness of sin (James 5: 13, 14).

Such teaching is also cruel. If we accept that doctrine, one of two things is true: First, if the believer falls ill that is sufficient evidence that he has lost his salvation, for healing and salvation are not to be separated. Secondly, if the believer falls sick, continues to be sick, or goes the way of all flesh, then, logically, such an one is not, was not, or never has been a saved man.

3. Much of the leadership in this movement and the teaching of these doctrines has been by women. Let us carefully ponder what the Word of God has to say about women who assume "authority" in the churches and be governed thereby (1 Timothy 2: 9-15; Matt. 23: 8-10).

QUESTIONS

1. Why are people so frequently and with ease led to follow these religious cults?
2. Does personal health, luck, success or peace of mind influence people to accept these different teachings?
3. Why are so many seemingly good and honest ones caught?
4. What is Pentecostalism? Have you looked up Scriptural sanctification?
5. Explain the error of the "speaking in tongues."
6. Why and when should those keep silence who speak in languages?

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7. By what may we test these cults?
8. Give a summary of this lesson with regard to divine healing.
9. Why are we to beware of that teaching about healing that makes it a part of our Atonement? What is meant by that doctrine?
10. What does Paul have to say about women teachers who assume the place of authority in the churches?

CHAPTER XI

False Prophets; the Afflicted; the Obstinate

The widespread and multiplied forms of error now bidding for the members of the churches or entangling the unsaved and keeping them out of the Kingdom are so many as to preclude separate treatment of each one. We have chosen, in this lesson, to show how we may judge the falsity or truth of all religious teaching.

I: OUR WARNING AND TEST

1. The Lord told us plainly that false Christs would arise (Mark 13:22, 23). Such are to heal the sick and perform wonders, but that is not to be proof that they come from God. Apply the test of John 7:17 to the leaders of these cults. Usually we will find an amazing lack of consecration to Christ. Again try 2 Tim. 3:13-17. These false cults all wrest the Word, laying great stress upon a few verses, but seldom if ever accepting the entire Book, and never that alone. The Christian may have wisdom and guidance for the asking (Jas. 1:5-7), and we are told to call no man (or woman) our Master or Teacher save Jesus (Matt. 23:8-10). None can exercise authority

save Christ and the Bible in matters of faith and practice.

2. Every false cult assumes to do the thinking God expects each individual to do as enlightened by the Holy Spirit and directed by his Word. Priestcraft, Christian Science, Adventism, Mormonism, Russellism and all other delusions rest not upon the authority of the Bible but the assertions of some man, woman, or council, and seek to bolster up their positions by distorted and unusual uses of the Word.

3. Another test is the financial one (Titus 1:9-11 and 2 Peter 2:3). Their great swelling words (Jude 24 and 1 Cor. 13:4, R. V.) seldom are in accord with the Spirit of Christ. The best thing to do is to lay great emphasis upon the sinfulness of man and the amazing love and saving grace of Jesus Christ. Present the atoning work of Christ on the single condition of faith and, like some foul fever, men will frequently come back from their delusion and hallucination to simple childlike faith—from darkness back into the light.

II: THE AFFLICTED

1. The sickroom is not always a proper place to do personal work. Thoughtless people often go into sickrooms without consulting physician or nurse, and their visits are a detriment physically, though they have the best of intentions. There-

fore, be guarded how you approach the sick. Hospitals usually have rigid rules as to visits that we are compelled to obey. Still it is true that sick people, especially convalescents, long for the fellowship of those who are well, who come from the outside bringing radiance and good cheer. James also tells us that to visit the sick is one mark of true religion (James 1:27). If we are honest, most of us will confess that we sin more by negligence than through the ignorance of zeal.

2. Personal workers should be intelligent regarding God's providences. All sickness is not the result of sin (John 9:2, 3), though, of course, God may, and does, use affliction as a means of restoring some backsliders to lives of consecration and service.

Much illness is due to our own carelessness or ignorance, and God is not to be blamed whatever. The personal worker ought not to dwell too much upon symptoms nor think that sympathy consists in the detailed rehearsal, to the sick person, of some greater illness, calamity or tragedy. The bright, cheerful news of the outer world; the quiet, sympathetic and well-modulated tones of the voice; or even the warm pressure of the hand are often all that is needed.

3. When possible, sing a verse of a familiar and comforting hymn and read such Scripture passages (use care and judgment) as Ps. 46:1-3; Ps. 23; Ps. 27; Matt. 11:28, 29; 1 Peter 1:4-7; Heb.

12:5-7, 11. With convalescents, who have progressed sufficiently towards recovery to spend time in reading, take them magazines, flowers and fruit. Workers will find such a ministry greatly blessed and profitable. Having won confidence, deal with such along the lines of salvation, consecration, Christian activity or prayer as the case seems to demand.

4. If death has entered the home, there is before us a great opportunity, but again we caution great thoughtfulness lest we allow our fancies and emotions to control rather than the sure Word of promise. If we know our Bible we can speak intelligently and authoritatively regarding death and the future life. It is no real comfort to dwell upon grewsome details of sickness and death, and again we urge the use of comfort and the right kind of words of courage and cheer. The Bible abounds in messages suitable to such use. John 14:1-3, 27; John 13:7; Ps. 46:10; Rev. 14:13; 2 Samuel 12:22, 23; 1 Thess. 4:13-18 and many others. Any topically indexed Bible will help to locate useful Bible passages. But the worker must study each individual case and rely upon the Holy Spirit for guidance.

III: THE OBSTINATE

1. "Do not talk to me." With such be as kindly persistent as you know how. Try to ex-

cite their interest; search for a point of contact; do deeds of kindness that will win friendship, and in the most tactful manner possible endeavor to use such passages as Ps. 81:12; Rom. 1:21-25, and Rev. 22:11.

2. "I am going to have my own way." Acknowledge freely that such is their right, but, if possible, get them to read and understand such passages as Prov. 14:12, 30:12; Matt. 7:13, 14, and 1 Peter 4:17, 18.

3. "I'm going to have a good time now and let the future take care of itself."

(a) Endeavor to show the folly of this course by such passages as Luke 16:25, 12:15, 19:21; 1 Cor. 15:32-34.

(b) Show the judgment of God for such action (Eccles: 11:9; 2 Peter 2:12, and Rom. 2:5-11).

QUESTIONS

1. What is the Master's warning regarding false teachers?
2. Why are "wondrous works" not always an evidence of truth?
3. What are the tests whereby we may know false from true teachers?
4. What is the warning as regards dealing with the sick?
5. Give several reasons for doing personal work in the sick-room or in hospitals.
6. Is all sickness the result of sin on the part of the sick one?

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7. What ought we to avoid making reference to when meeting those who are 'sick'?
8. Tell how you would meet those who have lost dear ones.
9. Outline fully the section of this lesson dealing with the obstinate.

CHAPTER XII

Suggestions and Conclusion

We make no apology for a seeming repetition in this chapter of some things heretofore mentioned. We repeat that there is no royal road to success in doing personal evangelism, it cannot be done by any rule of thumb, and, as in every other walk or profession of life, we "learn to do by doing."

Every suggestion we have made in these lessons has been abundantly tested in the crucible of experience either by the writer or by others who have been largely blessed in this line of endeavor.

I: AGE AND SEX

As a rule the evangelist will succeed best the closer he remains to those of his own age. A correspondence of sexes is also important. Of course there are exceptions, but they are exceptions, and ought to be the result of the clear leading of the Spirit. By following this rule many unfortunate complications will be avoided. Older people can speak to younger ones, but the reverse is seldom successful. The recognition of social and class distinctions is also wise, but not, of necessity, a rule. Baron Uxkull, a great lay religious leader

of the Czarist days of Russia, was led to Christ by one of his servants, and Lord Shaftesbury received much of his religious training from his governess.

II: TIME, PLACE AND NUMBER

There is no set hour for this work. The Spirit-led worker will be wisely led, but even so he must exercise tact and judgment. As a rule, deal with but one person at a time. This will avoid any embarrassment. Workers will seldom make headway if they attempt to deal with more than one person at a time. Two or more are apt to bolster up each other in a continuance of a life of disobedience.

Always be courteous. Self-esteemed superiority, dogmatic demands, assumption of superior knowledge or any assertion of personal rights will surely tend to drive men, women and children from the personal evangelist.

When we deal with the souls of men it is with the most sensitive thing in the world; easily offended and ready to draw within itself on the slightest provocation.

III: OUR DEPENDENCE

1. As already stated (Part One, Chapter VII) our whole and full reliance must be upon the Holy

Spirit. Self-confidence and boldness should be that of the Spirit. We have seen scores of Christian workers fall by the wayside discouraged, and sometimes even enter into sin, who set out in the energy of the flesh or boasted of what they had done.

2. While looking to the Spirit, remember that the Word is his "sword" and therewith he does his most effectual work.

Do not merely read passages of the Bible; get the one with whom you are dealing to read for himself, if possible. Frequently we make the mistake of using too many different passages, though often it is wise to "bombard" with much Scripture. Always hold the one with whom you are dealing to the main point of accepting Christ. Avoid diversions as much as possible and never get into an argument. It is folly to discuss side issues with unregenerate men.

IV: OUR OBJECTIVE

1. Of course church membership is a worthy goal towards which to direct those with whom we deal, but it is not our chief nor the greatest task. Our goal is to articulate souls with Jesus Christ as Savior and Lord. The danger of talking too much or too soon of church membership is that the substitution of church membership for the regeneration of the Holy Spirit is one of the most

frequent artifices of the devil, and personal evangelists will unconsciously be helping the evil one unless they rightly state or present their objective.

2. Having said that, we hasten to emphasize the need of doing a full and complete work by leading our friends into church membership and a life of Christian service, not leaving them to be satisfied by a mere confession of faith in Christ. The confession should be but a step, whereas, Christian living and service are a walk.

3. This means that we must emphasize the need of an open confession (Matt. 10:32, 33; Rom. 10:9, 10; Mark 8:38). We must help and counsel those who neglect the Bible (1 Peter 2:2). The Psalmist has given us many suggestions in this regard, such as Psalm 119:9, 11, 130. (See also Josh. 1:8 and Acts 17:11.) There are professors of faith who neglect prayer (Luke 18:1), and hence the need of great care and wise suggestions in this regard (Luke 11:9-13; Ps. 55:17; Mark 6:46; Luke 6:12; 1 Thess. 5:17). But one of the greatest drawbacks we will have to meet is the professed Christian who leads a careless life. If possible get such a one to read passages like 1 John 2:15-17; James 4:4, 6, 8; 1 Peter 1:13-19 and 4:17, 18; Luke 21:34-36; Rom. 12:1, 2.

Do not lose patience, but by sweet perseverance get him to see the large and the glorious privilege, to say nothing of the rewards of satisfaction, in working whole-heartedly for Christ. With

such people Mark 13:34-37 and Matt. 24:44-51 and 25:14-30 will also be helpful.

The "Law of Personal Evangelism" is first to have a real love for the salvation of men, live a life of prayer, pay the price of successful labor, and give God the glory. We must pray, work and love.

QUESTIONS

1. Why is it best to adhere to age and sex in doing personal work?
2. Is this an inflexible rule? Give an illustration from experience.
3. What can you say regarding a proper time and place for personal evangelism?
4. From whence should the worker's boldness proceed? Give an appropriate Scripture.
5. Tell what you can about using the Bible in personal evangelism.
6. Why is church membership not our chief objective?
7. Outline fully the things suggested in Section IV, paragraph three.
8. What is one of our chief hindrances in doing the work of personal evangelism?
9. What ought we to try to do with this class?
10. What is the concluding "Law of Personal Evangelism"?

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